

PROPHET SPEAKS

[English Translation of Kalam-e-Nubuwwat]

Volume 1

By
Maulana Muhammad Farooque Khan

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D. Abdul Karim

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*Praise be to Allah, Lord of the Universe,
and Peace and Prayers be upon
His Final Prophet and Messenger,
his Companions and Followers.*

PREFACE

In Islam, after the Holy Quran, the thing which is of fundamental importance is the Traditions and Sayings of the Prophet of Allah (peace be upon him). Although, many different compendiums of the Sayings have been published in Urdu, which are important in their own right, a strong need was being felt for a selection of such Sayings in which Islam has been presented as a complete philosophy of life and as a system of life. This selection of the Sayings which is being presented before the readers under the title "*The Word of the Prophet*" has been compiled keeping in view this necessity.

This selection of the Sayings comprises of different chapters. Every chapter commences with an introductory note. After the introductory note, the Sayings have been given. Wherever required, the Sayings have been explained. In the explanation of the Sayings, our efforts have been that not only the readers should find the answers to the questions that arise in their minds, but also develop in them the true craving for understanding the Sayings and comprehend the teachings of Islam so that they could truly realise the nature of the Religion of Islam.

In the Foreword of the book, light has been shed on the importance of the Sayings, its history of compilation, and other related important topics. Efforts have also been made to remove the doubts and confusion concerning the Sayings. The efforts of the Imams and Scholars of Sayings (*Muhadditheen*) who have rendered remarkable services in the field of the science of the Sayings cannot be ignored. It can be very well gauged from their services towards the sciences of the Sayings that not only the Imams and the

Scholars of Sayings laid down the foundations for academic research and investigation, but whichever science or technology they took up, they carried it through to its pinnacle.

In the first volume of the book, the Sayings concerning Islamic ideology and beliefs have been presented. The Sayings about Islamic practices of worship, Islamic ethics, sociology, politics, economics, and propagation, etc. along with relevant explanations shall be presented in the succeeding volumes.

We thank with the bottom of our heart all those gentlemen who bestowed us with their valuable suggestions in the compilation of this book and guided us in this behalf.

We pray Allah to accept this humble effort.

Muhammad Farooque Khan

Kurpi, Hamzapur Pathan
Sultanpur (UP), India
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FOREWORD

Importance of the *Hadeeth* (Sayings)

The foundation of Islam, in fact, is based on the Holy Quran and the Sayings of the Prophet (pbuh). The Sayings of the Prophet comprise of both his words and his actions. While acquiring knowledge about Islam, neither the Quran nor the Sayings and the Traditions of the Prophet can be ignored. The Prophet himself has said:

إِنِّي تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابُ اللَّهِ وَ سُنَّةُ رَسُولِهِ - (موطا و مشکوة، باب الاعتصام بالسنة)

"I have left with you two things; you cannot go astray as long as you adhere and hold fast to them, and they are the Book of Allah and the Traditions of His Prophet."¹

It is made evident from the above that both the Holy Quran and the Traditions of the Prophet are the sources of guidance till the Day of Judgement; one cannot be kept apart from the other. It is also mentioned in the Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ. (آل عمران: ٣١)

Say (O Prophet): "If you love Allah, follow me; Allah will love you." (The Quran, 3:31)

Prophet Muhammad (peace be upon him) says in this regard:

مَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ وَ مُحَمَّدٌ ﷺ فَرْقٌ بَيْنَ النَّاسِ - (بخاری)

"One who obeys Muhammad, he obeyed Allah, and one who disobeyed Muhammad, certainly

¹ Muatta & Mishkat, Chapter: Holding fast to the Traditions.

disobeyed Allah. Muhammad is the dividing line between the people.”¹

In fact, the Sayings are nothing but elaboration of the Quran. For example, it has been ordained in the Quran to establish Prayers (*Salat*), but the method of its performance and all other related details can be found only in the Sayings of the Prophet. Similar is the case with other ordinances of the Quran. The Prophet of Allah (pbuh) has guided us in every segment of our life. With regard to the religious issues, the Quran generally gives fundamental instructions; the Sayings and actions of the Prophet provide us details about them. The Prophet of Allah (pbuh) has explained the Quranic injunctions and ordinances and had practically implemented them in the day-to-day life. Explaining the fundamental ordinances and injunctions was, in fact, one of his duties. Hence, the Holy Quran says:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ (النحل: ١٠٤)

“And (O Prophet), We have sent down unto you the Message that you may explain clearly to men what is sent for them.”
(The Quran, 16:44)

It was quite evident to the Islamic scholars and the *Muhadditheen* (Scholars of Sayings) that the Sayings of the Prophet are, in reality, explanation of the Quran. Hence, Allama Hafiz Ibn Katheer says:

عَلَيْكَ بِالسُّنَّةِ فَإِنَّهَا شَارِحَةٌ لِلْقُرْآنِ وَ مُوضِحَةٌ لَهُ

“Obedience of the Traditions is incumbent upon you, because they are the explanation and exegesis of the Quran.”

Similar is the opinion of Imam Shatabi. He says:

فَكَانَتِ السُّنَّةُ بِمَنْزِلَةِ التَّفْسِيرِ وَالشَّرْحِ لِمَعَانِي أَحْكَامِ

(الموافقات، ج ٣، ص ١٠)

الكتاب-

¹ Bukhari.

"The Sunnah (Traditions) obtains the status of exegesis for explaining the meaning of the Quran."

In the Sayings itself there are proofs that tell us that along with the Quran, the Sayings are our indispensable requirement. Hence, Imam Bukhari has narrated this Saying that once a delegation of the tribe of Abdul Qais met Prophet of Allah (pbuh) and said: "Unbelievers interpose between you and us, and we cannot come to you except during the forbidden months." Hence, the Prophet of Allah (pbuh) after describing and explaining the injunctions and ordinances about Prayers, Fasting, Zakat, etc. told them: "Protect and memorise them, and teach them to those who have been left behind."

Similarly, Hazrat Malik bin Houarith says: "The Prophet of Allah (pbuh) said to us: Return home and teach to the people the things that I have taught you."

Further, it is understood from the Sayings that whenever a new tribe embraced Islam, the Prophet of Allah (pbuh) used to depute one of his Companions who was well-versed with not only the Holy Quran but also his Sayings and Traditions to that tribe so that he could stay with them and teach and impart to them the Islamic knowledge.

The Prophet of Allah (pbuh) has himself instructed to propagate his Sayings and Traditions. Hence, while addressing the gathering of more than 100,000 persons at the time of *Hajjat al-Wida* (The Farewell Hajj), he told them among other things:

نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا ثُمَّ آدَاهَا إِلَى مَنْ لَمْ

يَسْمَعَهَا (بخاری، کتاب العلم)

"May Allah make him thrive and prosper who listened to my words, remembered them and then

conveyed them to that person who had not heard them."¹

It is narrated in Tirmizi and Ibn Maaja that the Prophet of Allah (pbuh) said:

نَضَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ قَرَبٌ
مُبَلِّغٌ أَوْعَى لَهُ مِنْ سَامِعٍ-

"May Allah make him thrive and prosper who listened to a word from us, and then conveyed it to others as he had heard it, because some of the people whom the word is conveyed are more capable of conserving the word than those who had originally heard it."

He concluded the address on the following note:

أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ- (بخاری)

"Those who are present should convey to those who are absent."²

If the Sayings and the Traditions were not important and essential for the Muslim Community, the Prophet of Allah (pbuh) would not have insisted upon their propagation so emphatically.

Semantic Narrations

Amongst the narrators there are those who have amazingly preserved the words of the Sayings. However, there are others who have preserved just the meaning of the Sayings. Hazrat Ibrahim Nakhyi says that: "Hazrat Abi Zar'awe bin 'Amr bin Jareer once narrated a Saying to me and after two years when I asked him again about the same Saying, he repeated that Saying without omitting even a word." Hazrat Abdul Malik bin Umair says: "When I

¹ Bukhari, Kitab al-Ilm.

² Bukhari, Kitab al-Ilm.

narrate a Saying, I do not skip even an alphabet." Similarly, Hazrat Qatada says: "Whatever my ears listen, my heart preserves it."

However, on the other hand we find this expression too that, "Latitude is given if the words are changed keeping the chain of authorities (*Asnaad*) intact and secured and on the condition that the meaning should not get changed." Hazrat Wathila bin Asqa` says: "It suffices you if we narrate the meaning of a Saying." Hazrat Muhammad bin Seereen says: "I used to hear a Saying from ten different men; their wordings used to be different but the meaning remained the same." Hazrat Sufiyan Thauri says: "If I tell you that I am describing verbatim the thing that I have heard, do not authenticate me; I would be describing just the meaning."

It is a fact that while some narrators have tried to memorize the wordings of the Sayings, the others have thought it enough to just preserve their meaning; that was the only thing possible in the circumstances. Hazrat Wakee` says: "If narrating the Sayings semantically had not been allowed, it would have been calamitous for the people."

The proof for the semantic narrations being permissible can be found in the Holy Quran too. The Quran narrates a particular statement in different words in different places, but its meaning and purport never changes. Semantic narrations get unreliable when the narrator becomes untrustworthy because of the weakness of his intellect and insight.

Preservation of the Sayings

It was the Companions of the Prophet who were responsible for the preservation of the Sayings in the first place, and they understood their responsibility very well. Therefore, the Companions were very careful while describing and narrating the Sayings. They were always

careful that no wrong statement should get attributed towards the Prophet of Allah (pbuh), because the Prophet of Allah (pbuh) had forewarned: *"One who ascribes towards me knowingly a false statement he should make ready his abode in the Hell."*

It was the general practice of Hazrat Abu Hurairah that when he used to begin narrating the Sayings of the Prophet, he invariably used to say: *"One who ascribes towards me knowingly a false statement he should make ready his abode in the Hell."* (Isaba)

The Prophet of Allah (pbuh) was very particular that the people should be able to fully understand whatever he said to them. Therefore, it was his practice to repeat thrice all his statements,¹ because it is fact that in understanding and preservation of the Sayings, the Companions were not bestowed with equal capabilities. Some of the Companions used to spend more time with the Prophet of Allah, and some less. In the intellect and acumen too, they were not equal, nor were they had equal memory power. Therefore, in the narration of the Sayings the rank of some of the Companions is greater than the others. Hazrat Abu Hurairah has narrated large number of Sayings because he had the opportunity to be with the Prophet of Allah (pbuh) most of the time, and also because he had extraordinary fondness to memorise the Sayings, and used to always accompany the Prophet of Allah (pbuh) to learn more about the Islamic teachings. Similar was the case of Hazrat Abdullah bin Masood that when Hazrat Abu Musa Ash'ari came from Yemen, for a long time, he was under the impression that Hazrat Ibn Masood was a member of the Prophet's household, because Hazrat Ibn Masood and his mother used to frequently visit the house of the Prophet of Allah (pbuh).²

¹ "Whenever he used to speak, he used to repeat thrice till it was fully understood." (Bukhari)

² Isaba.

Hazrat Anas served the Prophet of Allah (pbuh) for nine years. Similar was the case of Hazrat Rafe` and Hazrat Bilal. Amongst the women, the wives of the Prophet of Allah (pbuh) had the opportunity to spend more time with him in his private life. Therefore, the Companions used to acquire knowledge concerning the Sayings from each other; even the eminent Companions were no exception. Hazrat Abu Hurairah says: "People knew about my companionship with the Prophet of Allah (pbuh) and, therefore, they used to enquire me about the Sayings; they included even Umar, Uthman, Ali, Talha and Zubair."¹

Hazrat Abdullah bin Abbas used to meet different Companions in search of the Sayings. Hazrat Anas says: "Whatever we narrate before you, all of it we have not heard directly from the Prophet of Allah (pbuh); rather some of it we have heard from each other."²

It is a proven fact that the Companions of the Prophet used to take up lengthy and arduous journeys to acquire the knowledge of the Sayings. Hazrat Jabir journeyed from Madinah to Syria just to hear a Saying directly from a narrator. At that time, it was a journey of one month, and he took up the journey fearing that he might die before hearing that Saying.³

Similarly, it is narrated that Hazrat Abu Ayyub Ansari travelled a long distance just to hear a Saying from Hazrat Uqba bin `Aamir. Although he had heard this Saying directly from the Prophet of Allah (pbuh) himself, he had developed a slight doubt about it. Just to clear this doubt, he travelled from Madinah to Egypt. When he reached Egypt and met Hazrat Uqba bin `Aamir, he said to him: "Please describe the Saying that you had heard from the Prophet of Allah (pbuh) about the concealment of the

¹ *Ibn Sa`d.*

² *Mustadrak Haakim.*

³ *Jame` Bayan al-Ilm, Ibn Abdul Bar, p. 93; Bukhari, Bab al-Khurooj fi Talab al-Ilm.*

defects of Muslims; none exists now except you and I amongst those who had heard this Saying." After hearing the Saying, he immediately turned back towards Madinah; he did not even unsaddle his camel.¹ The Saying was this: "*Whoever conceals the defects of a Muslim, Allah would conceal his defects on the Day of Judgement.*"

Likewise, it is reported in *Darmi* that one of the Companions visited Hazrat Fuzala bin Abdullah in Egypt and told him: "I have not come here just to meet you; rather, I and you had heard a Saying from the Prophet of Allah (pbuh). I hope you might remember it."

In a similar manner, Hazrat Abu Sayeed Khudri journeyed just to correct one word of a Saying.

Similar was the case of the *Tabayeen* (pupils of the Companions). They also bore the hardships of long journeys to acquire knowledge of the Sayings; it is said that Hazrat Sayeed bin al-Musayyab Masrooqee travelled a very long distance just to investigate about a word.

Hazrat Abu al-Aalia said that we used to listen to a Saying quoted from the Companions. However, we never used to be contented unless we heard it directly from the Companions themselves.²

It is a fact that the work done by the Companions and the *Tabayeen* in the preservation of the Sayings of the Prophet of Allah (pbuh) is unmatched in the annals of human history.

Propagation of the Sayings

Along with the preservation of the Sayings, the Companions were not neglectful of its propagation.

¹ *Jame Bayan al-Ilm*, p. 94.

² *Darmi*.

After the expiry of Prophet Muhammad (pbuh), his Companions settled in all those territories and cities which came under the occupation of the Islamic State. Apart from the cities of Makkah and Madinah, the territories of Yemen, Yemama, Damascus, Bahrain, Basra, Kufa and Egypt are of special importance. In these places, the Companions established the study circles where, along with the Quran, the Sayings of the Prophet were also taught. Hence, in Madinah, the services of Hazrat Abu Hurairah and Hazrat Ayesha were most prominent. Hazrat Abu Darda in Damascus, and Hazrat Abdullah bin Masood in Kufa rendered yeoman services to the Sayings of the Prophet. Similarly, the personality of Hazrat Imran bin Haseen is quite prominent in Basra in this regard. Hazrat Jabir bin Abdullah had established a study circle in the Prophet's Mosque in Madinah where he used to teach the Sayings to the people. Similarly, in the city of Homs of Syria, the renowned Companion Hazrat Maaz bin Jabal was engaged in imparting the religious education.

After the Prophet of Allah (pbuh), his Companions were engaged in the propagation of his Sayings for a long period of time. After them, their pupils, known as Tabayeen, continued this work. Thus the prediction of the Prophet of Allah (pbuh) came true which he had predicted about his Companions:

تَسْمَعُونَ وَ يُسْمَعُ مِنْكُمْ وَ يُسْمَعُ مِنَ الَّذِينَ يَسْمَعُونَ

(ابو داود، المستدرک)

مِنْكُمْ-

*"You are hearing from me, you will also be heard, and those who had heard from you, people would also hear from them."*¹

After the demise of Prophet Muhammad (pbuh), there were many of his Companions who lived for a period of more than 80 years. There are many conflicting reports about the Companion who died last after the Prophet of Allah (pbuh). Generally, it is said that Hazrat Aamir bin

¹ Abu Dawood, al-Mustadrak.

Wathla Laithi Abu al-Tufail was the last to die, but the others say that it was Hazrat al-`Adda or Hazrat Abu `Utba who died last; and some others are of the opinion that it was Hazrat Ma`wia bin Hakam al-Salami who died in 100 AH. The last Companion to die in Syria was Hazrat `Utba bin Abdus Salami, and the last to die in Egypt was Hazrat Abdullah bin Harith bin Juz al-Zubaidi. Hazrat Abu Umama Bahali, whose real name was Sadi bin `Ajlani, died last in Homs. Hazrat Anas bin Malik died in 93 or 99 AH and thus he was alive for 83 years after the expiry of Prophet of Allah (pbuh). Similarly, Hazrat Mahmood bin Rabi` lived for 89 years and Hazrat Harma bin Ziyad Bahali for 92 years after the Prophet. Hazrat Abdullah bin Abbas, Hazrat Abu Hurairah and Hazrat Ayesha Siddiqah were engaged in the propagation of the Sayings for 68, 49 and 48 years respectively after the Prophet of Allah (pbuh). There were a large number of the Companions who lived 60 to 80 years after the Prophet and were engaged in the propagation of the Sayings in different places.

The Written Collection of the Sayings

The memory power of the Arabs was extraordinary. In spite of it, the preservation of the Sayings of the Prophet in the written form had commenced in the era of the Prophet and the Companions themselves. The Prophet of Allah (pbuh) had got written certain agreements, treaties, letters, etc. and had given them to some persons. There are many reports which indicate that during the era of the Prophet itself, some of the Companions used to write down the Sayings. In spite of the scripts, the *Muhadditheen* (scholars of the Sayings), trusted only the *Riwayat* (Narratives). They never valued that script which was not supported by a narrative. If only the scripts were trusted, the Sayings would have no relevance, because if a script was not supported by a narrative it could be suspected as a fabrication. The scripts were actually to refresh the memories and the *Muhadditheen* have used them only as supportive evidence. Therefore, even if there were scripts

before the *Muhadditheen*, they did not consider it essential to mention them.

It is a fact that the top ranked true Sayings had been written down by their primary narrators themselves. They were continuously getting transferred in the written form to the future generations which have been preserved even today. It never happened that this collection was lost at any point of time and people had to depend only on oral narratives. These top ranked Sayings number less than ten thousand. Hence, Haakim says:

الْأَحَادِيثُ الَّتِي فِي الدَّرَجَةِ الْأُولَى لَا تَبْلُغُ عَشْرَةَ آلَافٍ.

(توجيه النظر، ص ٩٣)

"The number of top ranked Sayings does not reach ten thousand."

The number of the Sayings reported by Hazrat Abu Hurairah is 5374, and it has been established from many sources that he had written down all these Sayings. It has also been established that the pupils of Hazrat Abu Hurairah, Hazrat Basheer bin Naheek and Hazrat Hammam bin Munabbih had prepared their individual copies of the Sayings reported by him. Hazrat Basheer bin Naheek says that he used to write down all the Sayings that he heard from Hazrat Abu Hurairah, and when he wanted to depart, he read the written Sayings before Hazrat Abu Hurairah and that Hazrat Abu Hurairah confirmed them to be correctly written down.

It is reported by Hazrat Abu Hurairah that the Sayings reported by Hazrat Abdullah bin 'Amr bin al-'Aas were the largest, and that he used to write down these Sayings because the Prophet of Allah (pbuh) himself had asked him to do so. His book thus written is known as *Sahifa Sadiqua* amongst the *Muhadditheen*.

Apart from this, the number of the Sayings reported by Hazrat Anas is 1286. As reported in *Mustadrak*, Hazrat

¹ *Taujeeh al-Nazar*, p. 93.

Sayeed bin Hilal says: "Whenever we used to extensively enquire Hazrat Anas, he used to bring out a script and say that these are those Sayings which I had heard from the Prophet of Allah (pbuh) and which I had written down and had presented before him for approval." It also proves that the Sayings reported by Hazrat Anas had also been written down.

The number of the Sayings reported by Hazrat Jabir bin Abdullah is 1500. It is understood from the *Sahih Muslim* that he had written down the Sayings pertaining to Hajj. His pupil, Hazrat Wahab bin Munabbih had written down the Sayings narrated by his teacher, Hazrat Jabir bin Abdullah. Similarly, Salman bin Qais Yeshkari had also compiled a compendium of the narratives of Hazrat Jabir; Qais had also read it for Hazrat Shu'ba, Hazrat Sufiyan, and others.

Hazrat Urwa bin Zubair, the son of the sister of Hazrat Ayesha had acquired the knowledge of the Sayings narrated by Hazrat Ayesha, and it is said that he had also written them down. Hazrat Umrah bint Abdur Rahman is one of the female students of Hazrat Ayesha. On the instructions of Hazrat Umar bin Abdul Aziz, the son of Hazrat Umrah's sister, Hazrat Abu Bakr bin Muhammad bin `Amr bin Hazam, had compiled her collection of the Sayings; Hazrat `Umar bin Abdul Aziz had ordered Abu Bakr bin Muhammad to write down the collections of the Sayings reported by Hazrat `Umrah bint Abdur Rahman and Qasim bin Muhammad.

The Sayings reported by Hazrat Abdullah bin Abbas were 2660. It is written in the book *Ibne Sa'd* that he used to write down the works of Prophet Muhammad (pbuh). Apart from this, it is written in Tirmizi that:

إِنَّ نَفَرًا قَدْ مَرَّ عَلَى ابْنِ عَبَّاسٍ مِنْ أَهْلِ الطَّائِفِ بَكْتَبِ

مَنْ كَتَبَهُ فَجَعَلَ يَقْرَأُ عَلَيْهِمْ - (ترمذی فی الملل)

"Some persons from Taif came to Hazrat Ibn Abbas along with his books and began reading them before him."

From this, it is evident that his compilation of the Sayings had been written down in his lifetime itself. Apart from this, it is reported in Darmi and Tabaqat-e-Ibn Sa'd that the Sayings narrated by Hazrat Ibn Abbas used to be written down by his pupil Hazrat Sayeed bin Jubair.

This was the case of those who had reported the Sayings of the Prophet (pbuh) in large numbers. It is also proved that many of the Companions who had reported lesser number of the Sayings had also written them down. Therefore, it is false to say that the Sayings of the Prophet were compiled only 100 years after the Prophet (pbuh). The book of the Sayings, al-Qazaya, compiled by Hazrat Ali and another book of the Sayings written by Hazrat Ibn Abbas were the compilations of the earliest era. Hazrat Abu Bakr had also prepared a compendium of 500 Sayings.¹ Apart from these, many other Companions and their pupils had compiled compendiums of the Sayings of the Prophet. We find mention of the Sahifa (Book) of Abu Bakr, the Sahifa of Sa'd bin Ubada, Sahifa of Jabir bin Abdullah, Booklet of Samra bin Jundab, the Booklet of Anas bin Malik, etc. in the religious literature. When Hazrat 'Amr bin Hazm was appointed as the governor of Yemen by the Prophet of Allah (pbuh), he was given written instructions. He not only preserved it, but also has provided with additional 21 orders of the Prophet (pbuh). The manuscripts of the Sahifa of Hamam bin Munabbih have already been discovered in the libraries of Berlin and Damascus and have already been published by the efforts of Dr. Muhammad Hameedullah. He has also searched out the manuscript of the *Jame Mu'amar bin Rashid* from the libraries of the Ankara University and Faizullah Afandi; this book comprises of more than 200 pages.

¹ *Tazkiratul Huffaz, Zahabi.*

The manuscripts of the book, *Musannaf* Abdur Razaq, written by Abdur Razaq bin Hammam as-San'ani al-Yemani (126-221 AH), the pupil of Mua'mmar bin Rashid, are available in their complete form in Istanbul and Sana (Yemen). Its incomplete copies are also available in Madinah, Tonk, Bhopal, Saharanpur, and Hyderabad Sindh. Abdur Razaq Hammam was the teacher of Imam Ahmed bin Hambal. He was also the grand-teacher of Imam Bukhari. Indeed the book *Musannaf* Abdur Razaq is the source of the *Sihah Sittah*¹ and the *Musnad-e-Ahmed*.

The renowned Tabayee Muhammad bin Shahab Zuhri has written a comprehensive book of the Sayings on the instructions of the Caliph Hazrat Umar bin Abdul Aziz.² The teacher of Ibn Shahab Zuhri, Abu Bakr bin Hazam had also prepared the books of the Sayings on the instruction of Hazrat Umar bin Abdul Aziz.³ Hazrat Umar bin Abdul Aziz had died in 101 AH, and hence it is evident that the compilation of the Sayings had commenced before it and this would be considered as the work of the first century AH. Since the book of Ibn Shahab was very comprehensive, he became famous as the first compiler of the Sayings. However, Imam Bukhari is of the opinion that the first compiler is Abu Bakr bin Hazam. The particularity of Zuhri is that he has also written down the events pertaining to the Companions of the Prophet.

Apart from Qazi Abu Bakr bin Hazam and Imam Zuhri, different scholars amongst the Tabayeen also took up the work of compiling the Sayings of the Prophet. Hence, in the second century AH, different compendiums were compiled. Amongst the compilations of this era, the book compiled by Abdul Malik bin Abdul Aziz bin Jareeh (demise: 150 AH) is considered to be the first such compilation; however, some consider the book of Rabee bin Sabeeh (demise: 160 AH) to be the first book. Some

¹ The six most authentic books of the Sayings of the Prophet: *Bukhari*; *Muslim*; *Tirmizi*; *Abu Dawood*; *Ibn Maaja*; and *Nasai*.

² Zurqani.

³ Zurqani.

others say that it was Sayeed bin Abi `Arooba (demise: 156 AH) who had this honour. These *Muhadditheen* were from the middle of the 2nd Century AH. Apart from them, Mu`ammar Yemani (demise: 153 AH) is also renowned as one of the compilers of the Sayings. The four Imams have also rendered valuable services in the compilation of the Sayings. The Muatta of Imam Malik is an authentic book of the Sayings and so also the Musnad-e-Imam Ahmed.

It is also to be mentioned here that different scholars of the Sayings have compiled their books in different places. For example, Ibn Jareeh and Mu`ammar bin Rashid had compiled their books of the Sayings in Makkah; Mu`ammar and Abdur Razaq in Yemen; Imam Malik and Sufiyan `Ainiah in Madinah; Sayeed bin `Arooba, Rabee` bin Sabeeh, Hammad bin Salma and Rooh bin `Ubadah in Basra; Sufiyan Sauri, Abu Bakr bin Abi Shaibah; Muhammad bin Fazal in Kufa; Waleed bin Salam in Syria; Hasaim bin Basheer in Wasta; Jareer bin Abdul Hameed in Ray; Abdullah bin Wahab in Egypt; and Abdullah bin Mubarak in Khurasan. However, there was a need to do more work in this field and this need was fulfilled with the compilation of the *Sihah Sitta*. These six authentic books of the Sayings were compiled for comprehensive objectives; Sayings pertaining to all aspects of human life were compiled in these books. Hence, Imam Bukhari (demise: 256 AH) compiled the *Sahih Bukhari*, and his pupil and student Imam Muslim compiled the *Sahih Muslim*. The position of the *Sahih Muslim* is next to the *Sahih Bukhari*; the other books such as the Tirmizi, the Abu Dawood, the Ibn Maaja, the Nisai, etc. are next to Bukhari and Muslim. Although Muatta is not of the standard of Bukhari and Muslim, it is still held next to them.

A Particular Kind of Narrative of the Hadeeth

The Islamic Law has reached the Muslim Ummah (Brotherhood) from the Prophet of Allah (pbuh) by means of two ways. The first is that whatever words the

Companions heard from the Prophet (pbuh) or saw him doing something they narrated it as it is. The second is that the Companions described whatever ordinances were derived from the words and actions of the Prophet of Allah (pbuh). With regard to this second method, Shah Waliullah writes in his book *Hujjatullah al-Baligha* that the Companions reported only the ordinances that had been derived from the words and actions of Prophet of Allah (pbuh) and did not report the actual words or actions. Thereafter, these laws and ordinances were narrated by the Tabayeen and they also carefully compiled all such laws and ordinances. Amongst the Companions who particularly adopted this method are Hazrat Umar bin al-Khattab, Hazrat Abdullah bin Masood, Hazrat Abdullah bin Abbas, and Hazrat Ali. Amongst the Tabayeen, who narrated in this way are the Seven Jurists of Madinah;¹ 'Ata bin Abi Rabah of Makkah; Ibrahim bin Nakh'i, Qazi Shuraih, and Allama Sh'abi of Kufa; and Imam Basri of Basra. Hazrat Umar, Hazrat Abdullah bin Masood and Hazrat Ali bin Abi Talib are considered the *Mutawassiteen*; i.e. their narrated Sayings are more than 500 but less than 1000. However, Shah Waliullah Sahib writes in *Izalatul Khafa* that he does not consider Hazrat Abdullah bin Masood, Hazrat Ali, etc. as *Mutawassiteen* since their opinions regarding Islamic jurisprudence, wisdom, etc. are not their personal sayings but are to be considered as Sayings of the Prophet. According to Shah Sahib, we can compare the edicts of Hazrat Abdullah bin Masood and Hazrat Ali with the authentic Sayings as quoted in *Sihah Sitta* and judge whether they are according to the Sayings or not.

It has been mentioned in the *Asaaba* that the religious edicts of Hazrat Umar, Hazrat Ali, Hazrat Ibn Masood, Hazrat Ibn Umar, Hazrat Ibn Abbas, Hazrat Zaid bin Thabit and Hazrat Ayesha are so numerous that a

¹ The Seven Jurists are: Sayeed bin Musayyib, Qasim bin Muhammad bin Abi Bakr, 'Urwah bin Zubair, Kharja bin Zaid bin Thabit, Abu Salmah bin Abdur Rahman bin Auf, Ubaidullah bin Abdullah bin Utbah, and Sulaiman bin Yasir.

large volume of the edicts of each of the aforesaid Companions can be prepared.

Hazrat Ibrahim Nakh'i has compiled his book of jurisprudence from the religious edicts and judgements of Hazrat Abdullah bin Masood, Hazrat Ali and Qazi Shuraih; in some issues, he has followed the companions of Hazrat Abdullah bin Masood who were in Kufa. There was unanimity of all the Islamic scholars in all these issues. The jurisprudence (Fiqh) of Imam Abu Hanifa was based on the jurisprudence of Ibrahim Nakh'i; if there were differences of opinion, the opinion of the jurisprudents of Kufa was preferred.

A large part of the Sayings and Actions of the Prophet of Allah (pbuh) have reached us through interaction and transmission. Not only the Companions heard the Sayings of the Prophet on several different issues but have also acted upon them. This practical method was adopted by the later generations, and this became the authentic way of transmission of the Law of Prophet Muhammad (pbuh) to the future generations; along with this, arrangements were also made to preserve the Sayings in the narrative form.

Continuation and Proofs

Efforts have been made to cite as many Companions of the Prophet as possible as witnesses and narrators of the Sayings of the Prophet. When a Saying is narrated from other sources apart from the sources already available with one's teacher to make it even more authentic, it comes under the sphere of Continuation and Proofs. The *Muhadditheen* have paid extraordinary attention in the collection of succession of narrators and proofs. This can be gauged from the fact that the Hadeeth: *"Indeed, all actions are based on intentions"* has been reported through 700 different modes, i.e. this particular Hadeeth has 700 ascriptions (*Asaneed*). Even the *non-Mutawatir Ahadeeth* (non-collectively reported Sayings) have each

eight to ten Companions as its narrators. In the Book of Tirmizi, care has been taken to mention the names of the Companions who have narrated a particular Hadeeth. The number of people who have narrated from the Companions and those who narrated from them has kept increasing continuously, and there are books in which complete ascriptions of each Hadeeth have been collected in one place.

Evaluation of the Hadeeth.

To critically evaluate and separate the authentic Sayings from the unauthentic ones, the *Muhadditheen* have not only investigated the narrators without any bias but also have scrutinized the Sayings internally with regard to the soundness of their meaning; this is known as *Dirayat* in Hadeeth terminology.¹

To evaluate the soundness of the Sayings, it is necessary to keep in view both type of evidences and proofs. The principles that have been formulated to evaluate the fabricated Sayings are mostly based on the internal scrutiny. However, they have not ignored the chain of ascriptions, because a Saying can be fabricated in such a fashion as ostensibly not to go against the formulated principles. Therefore, the compilers of the Sayings fully debate and reason out on the credibility or incredibility and familiarity or unfamiliarity of the narrators, because without adopting this procedure it is difficult to arrive at a correct conclusion. The foundation of scrutiny (*Jarah*) and straightening out (*Ta'deel*) had already been laid down during the era of the Prophet (pbuh) itself. In the era of Tabayeen, it became common practice to make use of the principle of scrutiny and straightening out. The renowned

¹ However, it is a fact that the *Muhadditheen* have given more importance to the *Asnaad* (ascriptions), whereas the Jurists think it necessary to examine the Sayings on the basis of practice and transmission; the jurists have given more importance to the inner scrutiny (*dirayat*) of the Sayings.

Muhadditheen of that era, Yehya bin Sayeed bin Qatan and Shaiba bin Hajjaj have discussed and debated the character, conduct and the power of retention and memory of every narrator. In view of this principle, when the books of the Sayings were compiled at the end of the second century AH all those Sayings were not accepted which were narrated by those whose biographies were not known. Similarly, all the narratives of any narrator proved to have been a fabricator of the Sayings were declared to be not credible.

It was also considered necessary to get satisfied with the memory power of a narrator. Investigations were also carried out as to the truthfulness of the narrator. For example, it was get confirmed whether the narrator was the contemporary of the person through whom he had narrated the Saying. Rather, Imam Bukhari had adopted even stricter standard; he considered it essential to know whether the narrator had met the person through whom he had narrated the Saying.

During the time of the Companions and the Tabayeen, the number of *Muhadditheen* was not large, and their character, conduct and truthfulness were known to everyone. However, with the passage of time, the number of the narrators increased considerably. Even then, the *Muhadditheen* of every era accepted the Sayings only after complete scrutiny and evaluation, and then transferred them to their pupils. It is also to be mentioned here that every *Muhaddith* has made investigations independently and every one of them has reached the same conclusion, because the number of Sayings regarding which they agree among themselves is so large compared to the Sayings in which they differ that the difference between them is inconsequential.

The books that were compiled in the middle of the second century AH or in the third century AH support each other. They all agree with the fundamentals and essentials though the compilers of these books had conducted their investigations and evaluation in different places and

different times. The only difference is that the latter books were more comprehensive; Sayings pertaining to all aspects of life have been compiled in them. The differences found in the Sayings are also proof of their authenticity, because Islam has shown leniency in the subsidiary ordinances; the Prophet of Allah (pbuh) has performed a single act variously and has also given lenience in some issues. Hence, it is natural to find differences, but it does not affect the soundness of the Sayings in principle. Another reason for the differences in the books of Sayings is that their sphere of narrations was not equal. For example, the Muatta and the Bukhari are books of high standard as regards the authenticity of the Sayings are concerned. But in the Muatta we find only about 300 Sayings whereas the number of Sayings in the Bukhari is 2513. The reason for this difference is that Imam Malik has obtained the Sayings from the region of Hijaz. On the contrary, Imam Bukhari has collected the Sayings from all over the Islamic State. Moreover, Imam Malik has not collected the Sayings pertaining to every issue of Islam, whereas Imam Bukhari has collected and compiled the Sayings concerning all aspects of Islam.

Imam Bukhari and Imam Muslim have accepted only those Sayings which were unanimously declared to be credible by the previous *Muhadditheen*. Nasai has accepted those Sayings whose narrators have been declared by some to be credible and some to be not credible. Abu Dawood has even quoted weak Sayings when he could not find the Sayings of high standard.

The sense of responsibility of the *Muhadditheen* can be very well understood from the principles formulated for the evaluation of the fabricated Sayings. The *Muhadditheen* have taken great care in accepting and rejecting the Saying, though they were not unaware of the fact that even a liar can sometime tell the truth. However, since it concerned the Sayings of the Prophet, they never let go of the caution. They have declared those Sayings unacceptable that are narrated by a person who is a liar, or who is suspected of fabrication of the Sayings, or who,

though being credible, is afflicted with the sense of suspicion, or who commits mistakes in understanding the Saying, or who corrupts the words and meaning of the Saying, or who is unknown and his narrated Saying is not supported by others.¹ Similarly, they do not take those Sayings whose ascription has been severed for some reason.

The *Muhadditheen* base their arguments on the Saying which is not *Marfoo'* (i.e. whose narrators can be traced to Prophet Muhammad (pbuh) in ascending order) but *Mauqoof*, (i.e. its chain of narrators has not reached the Prophet of Allah (pbuh) but has reached only the Companions) only when it has been clearly mentioned that the Companions were unanimous about its authenticity.

One of the conditions for the soundness of a Saying is that it has been narrated, as far as possible, in exactly the same words as was spoken by the Prophet of Allah (pbuh), because in narrating the meaning of the Saying there is always a possibility that the narrator might have committed a mistake in correctly understanding the meaning of the Saying. However, the narrations of the meaning of the Sayings of those narrators whose power of understanding and insight are trustworthy are considered to be correct.

Further, the particularities of the credible Sayings have also been kept in view. For example, while accepting a Saying it is seen that it is not against the intellect and the historical facts; that the understanding and insight of the narrator is trustworthy; that the narrator does not exaggerate; that he has not narrated the Saying under certain influence; and that the person who is the last in the chain of the ascription was himself part of the incident.

To evaluate the Sayings, it is essential to have true and correct information about their narrators. Therefore, the science of *Asma al-Rijal* (Reputation of Men) has been

¹ Nawavi.

invented by the Muslims which is unique to them. Under the books of *Asma al-Rijal*, the information pertaining to the personal lives of nearly 100,000 persons of the early three centuries of AH, including their character and conduct have been collected and compiled.

Another method of evaluating the Saying is known as *Dirayat*. It means to obtain confirmation that the incident being described in a Saying is in accordance with the human nature; that the incident has the peculiarities of that era in which it has been reported to have occurred; that it is compatible with the human intellect and intelligence; that the incident is compatible with the nature and characteristic of the person described in the incident; if any one of these conditions are lacking; then the reasons are to be mentioned. It is also seen while evaluating the Saying whether the changes in the narrations have not changed the nature of incident; even a small chance of this renders the Saying doubtful.

Allama Ibn al-Jawzi, who was an expert in the science of *Riwayat* (narration) and *Dirayat* (internal scrutiny), has declared every that Saying as not credible and fabricated which is against the human intellect, observation or religious principle; or is against the Quran and the *Hadeeth-e-Mutawatir* (collectively reported Saying) or against the *Ijma'* (unanimity of the scholars); or it proclaims severe punishment and admonition for a very minor sin and shortcoming or which promises tremendous rewards for a trivial righteous act; or the Saying whose narrator is single; or the narrator is not the contemporary of the narrator through whom he narrates the Saying; or the narrator is single and from the Saying narrated by him it becomes incumbent upon everyone to know it and act upon it and thus more number of people should have narrated it; or the Saying mentions something whose falsity has been confirmed by such a large number of people that it is generally impossible for such a large number to agree upon a falsity.¹

¹ Fath al-Mugheeth.

Hafiz Ibn al-Hajar has also, more or less, expressed similar views on the Sayings which are not credible.¹

Allama Khateeb Baghdadi also opines that if the Saying is so much against the human intellect that it cannot be interpreted, or is against the observations, or is against the Quran and the *Hadeeth-e-Mutawatir* and the *Ijma*, it is to be declared as a fabrication.²

Allama Ibn Taimiya also says:

كلما قام عليه دليل قطعى سمعى يمتنع ان يعارضه

قطعى عقلى- (كتاب العقل والنقل)

*"The definitive intellectual proof cannot be against the thing which has been established conclusively in a Saying."*³

The reason for the supremacy that the Bukhari has over all other books of Sayings is that Imam Bukhari has taken great care in the acquisition and acceptance of the Sayings. For example, while accepting the Sayings from the pupils of Imam Zuhri, he generally picks the Sayings only from the highly-acclaimed and top ranking pupils of Zuhri. That is, he accepts the Sayings only from that segment of the pupils who had associated the most with Imam Zuhri, such as Yunus bin Yezid, Aqeel bin Khalid, Malik bin Anas, Sufiyan bin `Oyainah, and Shueb bin Abi Hamza. Similarly, he did not consider it enough that the narrator was a contemporary of his teacher; rather he considered it essential that he should have met him too. He says that because of these tough conditions he had rejected 10,000 Sayings reported by a person. Imam Bukhari had a collection of 600,000 Sayings, out of which he selected only a few thousand, i.e. he rejected 99 Sayings out of 100. However, it does not mean that such a large number of fabricated Sayings had come into

¹ Nuzhat al-Khatir.

² Tadreeb al-Rawi.

³ Kitab al-'Aql wa al-Naql.

existence that Imam Bukhari could choose only one Saying out of one hundred. It also does not mean that the Sayings left out by Imam Bukhari are nonexistent. As Allama Ibn al-Jawzi has explained, the number does not indicate the text of the Sayings, but indicate the chains of narrators and different types of ascriptions. For example, if a person narrates a Saying before six of his pupils, in the terminology of the *Muhadditheen* the Sayings has got six ascriptions and as such it is counted not as one ascription but as six ascriptions. Hence, the Saying "*Indeed, all actions are based on intentions*" has been reported through 700 ascriptions (this is based on a particular point of view; otherwise its ascriptions are even more) therefore, its number has increased from a single Saying to 700.

Imam Muslim states that he has compiled his book from a selection of 300,000 Sayings. Imam Ahmed bin Hambal had preserved 700,000 credible Sayings. Hafiz Abu Zar'a had also collected similar number of Sayings. It is a fact that these numbers do not denote the texts of the Sayings but denote the ascriptions as has been explained by Hafiz Ibn al-Jawzi. The total number of unrepeatd Sayings in the Bukhari is 2602 and in Muslim it is 4000. There are many narrations in these books which are common. However, when the excerption of the Sayings in these books was compared with the other books of the Sayings, the number of ascriptions reached 25,480. Another reason for the increase in the number of Sayings is that the scope of the Sayings was increased to include the sayings and religious edicts of the Companions and sometimes the religious edicts of the Tabayeen too. The author of *Toujeeh al-Nazar* has explained that a large number of forebears used to include in the definition of the Saying the sayings and the religious edicts of the Companions, Tabayeen and Taba Tabayeen. Moreover, when a Saying is narrated with two chains of narrators, it is counted as two Sayings.¹

¹ Toujeeh al-Nazar, p. 93)

The Sayings contained in the books of Sayings other than the six books of the Sayings known as the *Sihah Sitta* (the Six Faultless), are considered of second rank because they contain all sorts of the Sayings. However, in these books, sufficient care has been taken to obtain authenticity and soundness of the Sayings which describe the religious ordinances.

The work that the *Muhadditheen* have carried out on the Sayings of the Prophet is invaluable. They describe the Sayings along with the chain of narrators so that it can be critically evaluated in future too. Even today, any Saying can be debated upon concerning both its *Riwayat* and *Dirayat*. The door to critical analysis has not been closed down. However, it is to be kept in view that there are many things which have reached us in the practical form from the very beginning and hence have achieved the status of firm certainty. But the narrations concerning the virtues, stories, biography, historical events, etc. can be critically evaluated, even if they have been quoted in the *Sihah Sitta*. Apart from the Sayings which are in practice and are collectively reported and are renowned, all other narrations which concern the virtues and the stories should be taken with caution; we find examples of such caution during the era of the Companions too. The scholars have commented upon many narrators of the Bukhari.

The greatest standard of evaluating the Saying is the Holy Quran which is free from all doubts and corruption. It is understood from the practice of the Companions that they used to give preference to the Quran over all other things and considered it as the real source of guidance. They were not in favour of giving supremacy to any other thing over the Quran. Fear of protraction has stopped me from quoting examples in this regard.

The practice, collective reportage and renown have taken a large part of the Sayings to the stage of certainty. However, it is not that the remaining portion is worthless. Many jewels and treasures of knowledge and wisdom are

found in them. If a defect is found in some of them concerning their ascription, that defect can be sorted out in the light of the Quran and other authentic Sayings and get benefitted from them. The Holy Quran can protect us from many ideological and practical deviations and can keep us on the right path.¹

Delhi

Muhammad Farooque Khan

¹ For more information, kindly read my book *Hadeeth ka Ta'rif* (Introduction of Hadeeth).

LITERARY STATUS OF THE SAYINGS

The asset of the Sayings of the Prophet of Allah (pbuh) that is in possession of the Muslim Brotherhood is found in different forms. One portion of it is comprised of his talks and general instructions and advices. Another part is concerned with his sermons. Then there are those propagative letters which he sent to different kings, rulers, etc. Apart from these, there are agreements and treaties which are quite unique. These treaties, ordinances and documents have been written down in his own words. Out of these, three are most important: Treaty of Madinah; Treaty of Hudaibiyah; and Deed of 'Amr bin Hazm Ansari.

The Sayings of the Prophet are placed second to the Word of Allah in respect of eloquence and purity of the language. Not only we find eloquence and ingenuity in the Sayings of the Prophet, but we clearly find influence of revelation in them, because of which they occupy a unique place in the literary world.

The Sayings of the Prophet (pbuh) are quite free from every kind of affectations and artificiality. They are also free from unwanted rhyming. The wordings that have come out of his tongue contain extensive and comprehensive meanings. The Prophet himself has said:

نُصِرْتُ بِالصَّبَا وَ أُوتِيتُ جَوَامِعَ الْكَلِمِ.

"I have been helped by the wind and I have been granted with conciseness of speech."

"Conciseness of speech" means "conveying many meanings in a few words."

Speech reflects man's esoteric condition. The Prophet of Allah (pbuh) said:

أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي.

"My Lord has taught me the best manners and has given me good education."

Man's personality is reflected in the mirror of his speech and words. Similarly, writings of man also reflect his esoteric conditions. Through words man evidences and manifests either the loftiness or the lowness of his personality. The Prophet of Allah (pbuh) has also authenticated this fact. Once, Hazrat 'Abbas asked him:

فِيْمَ الْجَمَالِ يَا رَسُولَ اللَّهِ، فَقَالَ: فِي اللِّسَانِ.

*"O Prophet of Allah, on which thing is based elegance?" He said: "On the tongue."*¹

There is no doubt that we cannot remain unaffected with the sweetness and elegance of the talk. The beauty and elegance with which we come across through language and speech cannot be found anywhere else. Similarly, we cannot perceive of any other badness or lowness other than which is manifested through the use of bad language and speech. The Prophet of Allah (pbuh) has explained this fact thus:

مَا أُعْطِيَ الْعَبْدُ شَرًّا مِنْ طَلَاقَةِ اللِّسَانِ.

*"No servant (of Allah) has been granted a worst thing than to be smooth-tongued."*²

When we study the Sayings of the Prophet of Allah (pbuh), we find his wordings to be most pure, clear and full of effective style, excellent conciseness and suitable lengthiness. You will not find any slackness in his speech. While speaking or talking he does not make use of unnecessary lengthiness or conciseness; his speech is not only loftier but also very pure and chaste. His advices

¹ Naqd al-Nashr, p. 91.

² Al-Bayan, Vol. 1, p. 194.

come straight from a worried and very concerned heart; the light of wisdom can be seen in them everywhere. The heartache and the anguish which causes the tears to flow convert itself into the words which directly affect the hearts and minds of the people. As someone has rightly said, if the Quran is the sermon of heaven for the people of the earth, the Sayings of the Prophet are that voice which is heard in the heavens. The Sayings of the Prophet themselves bear witness to their truthfulness. The words used in the Sayings are simple but majestic, and are unique in respect of their choice, their arrangement and spontaneity. They are so pure and effective that as if they are coming one after the other on their own. Although the words are simple but the literary standard is never allowed to fall. The talk is always sublime and sweet; we find a beautiful combination of beauty and majesty. The Prophet's Sayings are an ultimatum on the humanity and nothing can falsify them.

Moderation is found in the Sayings. Whether it is a talk or a sermon, it is delivered according to the need and situation. The Prophet's Sayings are a light in the darkness and provide peace and tranquillity in the state of spiritual turmoil and restlessness. They eradicate mental tension and mental anxieties. This moderation in the Sayings reflects the moderation of his personality. The Prophet's Sayings display neither tardiness or carelessness, nor hastiness. The words used are not only most simple but also linguistically most pure; this particularity is seldom noticed.

What Qazi `Ayadh has quoted from Hazrat Umm Ma'bad about the Sayings of the Prophet is not an exaggeration:

جَلُّ الْمَنْطِقِ فَصْلٌ، لَا تَزُرُّ وَلَا مَذِرٌ، كَانَ مَنْطِقُهُ خَزَوَاتِ
لُظْمِينَ، وَكَانَ جَهِيْزَ الصَّوْتِ حَسَنَ النَّعْمَةِ.

"There was sweetness in his language; he used to describe everything very clearly; he neither spoke

*briefly nor lengthily; the nature of his talk was such that as if pearls have been strung together; his voice was loud but beautifully melodious.*¹

The melodious voice of the Prophet can be felt in his Sayings and sermons even today. As has been mentioned above, the Prophet's sermons were always according to the need and situation. Usually, his sermons were brief, but when occasioned demanded he used to deliver lengthy sermons too. However, this lengthiness never caused any boredom to the audience. While delivering sermons, he used to take advantage of the situation at hand and make his talks more effective. Hence, on one occasion, while he was delivering a lecture after the 'Asr Prayers on the topic of impermanence of the world, he happened to notice the sunset and said:

انه لم يبق من الدنيا مضي الا كما بقي من يومكم هذا
فيما مضى-

"Indeed nothing much has remained over of the (age of the) world from elapsing as much as (the time) that has remained to be elapsed (till the sunset) on this day."

In this manner, the Prophet of Allah (pbuh) used to include similitudes, metaphors and allegories in his speeches and sermons. He has coined many terminologies and styles which clearly proves his fine taste and elegance. He was the first to use the word of *al-makheela* to denote those who drag their garments on the ground. He denoted women to crystal (high-quality glass) and said: *"Behold, treat gently the crystals."* He has denoted a prostitute woman as *al-zammara* (one who prostitutes openly as if by blowing a clarinet). This word clearly indicates the mentality of a prostitute. Similarly, he has used the word *mahroora* to denote a red-plastered building, which indicates his taste and subtlety.

¹ Al-Shifa, Vol. 1, p. 178.

The words and phrases that have come out of Prophet's tongue have become literary masterpieces. His speech was always used to be very apt and full of similes and metaphors, which leaves lasting effects on the hearts and minds of the people. We are quoting below a few Sayings of the Prophet of Allah (pbuh) from which the eloquence of the Prophet can be very well gauged by any literary person.

To indicate that the Day of Judgement is very near, the Prophet of Allah (pbuh) said:

بُعِثْتُ فِي نَفْسِ السَّاعَةِ.

"I have been sent at such a time when the Day of Judgement is breathing."

It means that the Day of Judgement is so near that as if his breathing could be heard. The eloquence in this is quite evident. The Prophet of Allah (pbuh) has used the art of personification which has created a literary beauty. This kind of personification has also been used in the Quran: *"And the Dawn as it breathes."*¹ That is, when it breathes, the dawn appears. When someone breathes, it is the proof that he is present and nearby.

In the Islamic history, the Battle of Badr was a decisive battle in favour of Islam which changed the course of the history. The Prophet of Allah (pbuh) was well aware of its importance. Hence, on the day of the battle, he told his Companions that that day would be a decisive day. To describe it, he said:

هَذَا يَوْمٌ لَهُ مَا بَعْدُهُ.

"This is such a day that the coming days would (follow) it."

¹ The Quran, 81:18.

At the time of the battle when the Believers were fighting the Unbelievers, he exhorted the Believers thus:

وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ - (مسلم)

*"Understand well, Paradise is under the shade of swords."*¹

These words are laudable not only spectacularly but also ecstatically. It has been mentioned here that without caring for one's life fighting the untruth is like occupying the Paradise.

Another literary gem from the Prophet of Allah (pbuh) is:

إِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ -

"It is also righteousness that you meet your brother with a cheerful face."

The manner in which the sound concordance has been used in this Saying is quite unique which is quite obvious to the litterateurs, and the lesson imparted in it is even more marvellous.

Another example:

لَوْلَا بَهَائِمٌ رُتِعَ وَ شِيُوخٌ رُكِعَ وَ أَطْفَالٌ رُضِعَ لَصَبَّ عَلَيْكُمْ الْعَذَابُ صَبًّا وَ لَرُصِمَ رَصًّا -

"If the grazing animals, old men with bent backs, and suckling children were not to be found, the rain of chastisement would have fallen over you and you would have tightly bounded together in the punishment."

¹ Muslim.

The Arabic words used to denote "grazing," "bent back" and "suckling" are "rutta`un," "rukka`un" and "rudda`un" which are so rhyming as if they are pearls which have been strung together. Just ponder over the arrangements of the words. It is such a well-arranged prose which surpasses thousands of poems. There is no strangeness in the attributes. Read it repeatedly; the marvellous melody excites your senses. This Saying is well adorned with conversational beauty.

At the end, read the following supplication of the Prophet of Allah (pbuh):

اَللّٰهُمَّ مُنْزِلَ الْكِتَابِ وَ مُجَرِّى السَّحَابِ وَ هَارِمَ الْاَحْزَابِ
اِهْزِمْهُمْ وَاَنْصُرْنَا عَلَيْهِمْ۔
(مسلم)

"O Allah, Revealer of the Book, Hauler of the clouds, and Vanquisher of the troops, vanquish them (enemies of Islam) and help us against them."

The beautiful sound concordance and the literary uniqueness found in the above supplication need no further explanation.

UMM AL-AHADEETH

MOTHER OF THE SAYINGS

Under this topic, the Saying that is being written is a very comprehensive Saying. It contains the gist of the entire Religion and the Sayings of the Prophet. Therefore, the religious scholars have called it *Umm al-Jawame'*, *Umm al-Sunnah*, or *Umm al-Ahadeeth*, as the first Chapter of the Quran, Sura al-Fatiha, is called *Umm al-Kitab* (Mother of the Book). As all the fundamental teachings of the Quran have been covered in Sura Al-Fatiha, so also the entire Religion has been encompassed in this Saying; the other Sayings just explain this one Saying. Because of its importance, Imam Muslim has commenced his renowned book of Sayings, *Sahih Muslim*, with this Saying and Imam Baghvi has also commenced his book *Masabeeh wa Sharah al-Sunnah* with this Saying.

Islam comprises of belief, action and sincerity of intention; this Saying throws light on these three fundamental things.

In this Saying, the answers given by the Prophet of Allah to the questions posed by Hazrat Gabriel have been described, and therefore, this Saying is also known as "the Saying of Gabriel." It is understood from some narrations that the conversation between the Prophet and Hazrat Gabriel described in this Saying took place in the last stages of the Prophet's life. Hence, the gist of the Religion that was completed in 23 years has been given in this Saying in the form of the answers to the questions of Hazrat Gabriel. It is also understood from the narrations that at the time of the conversation a large number of the Companions of the Prophet was present.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Compassionate, the Merciful

Umm al-Ahadeeth

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَ قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ تُقِيمَ الصَّلَاةَ، وَ تُؤْتِيَ الزَّكَاةَ، وَ تَصُومَ رَمَضَانَ، وَ تَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ وَ يُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَ مَلِكِهِ وَ كُتُبِهِ وَ رُسُلِهِ وَ الْيَوْمِ الْآخِرِ وَ تُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَ شَرِّهِ. قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ أَنْ تَلِدَ الْأُمَةُ رِبَّتَهَا وَ أَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا. ثُمَّ قَالَ لِي: يَا عُمَرُ! أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللَّهُ وَ رَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ. (مسلم)

Hazrat Umar bin al-Khattab says that once we were with the Prophet of Allah (pbuh) when suddenly a person appeared before us whose clothes were very white and hair were very black. Neither there were any effects of travel on him nor did any of us know him. He proceeded

and sat near the Prophet (pbuh) and joined his knees with the knees of the Prophet and placed his hands on the thighs of the Prophet, and said: "O Muhammad, inform me about Islam."

The Prophet of Allah said: "Islam means that you stand witness that there is no god but Allah and that Muhammad is Allah's Prophet; establish Prayers; pay Zakat; fast in the month of Ramazan; and perform Hajj of the House of Allah if you have means to travel thereto."

He said: "You have told the truth."

Hazrat Umar says that we were surprised that he not only asks the question but also confirms it:

Then he asked: "Please tell me about Faith."

He (the Prophet) said: "Faith is that you believe in Allah, His angels, His Books, His Prophets, the Day of Judgement, and in the Providence – good and bad."

He said: "You tell the truth."

Then he asked: "Please inform me about *Ihsaan* (excellence)."

He (the Prophet) said: *Ihsaan* is that you worship Allah as though you are seeing Him, because if you cannot see Him, He sees you.

He again asked: "Tell me about the Hour (of Judgement)."

He (the Prophet) replied: "The person being asked does not know more than what the person who is asking knows about it."

He said: "Then, tell me about its signs."

He (the Prophet) informed him: "(The signs are) that the slave-girl will give birth to her master and that you

will see the bare-footed destitute and the shepherds of the sheep trying to race each other in constructing buildings."

Hazrat Umar says that then that person went away. I stayed for sometime thereafter. Then the Prophet of Allah (pbuh) said to me: "O Umar, do you know who was the questioner?"

I said: "Allah and His Prophet know best."

He (the Prophet) said: "He was Gabriel. He had come to you to teach you the Religion (of Islam)." [Muslim]

Explanation: That is, we did not recognize him to be the citizen of our city, nor were there any effects of travel on him to think that he was a traveler.

That is, he sat respectfully very near to the Prophet (pbuh) and turned his face towards him and drew the attention of the Prophet (pbuh) towards him.

The meaning of Islam is obedience and complete surrender. The Religion of Islam is called Islam because it is the religion of complete obedience to Allah and surrender to His commands. In this religion, a person after surrendering his entire life to Allah spends his time in His obedience and servitude, and after accepting Allah to be his Creator, Sustainer, Lord, and the Only God, adopts the system of life chosen by Him. Standing witness to the Oneness of God and the Prophethood of Hazrat Muhammad (pbuh), Prayers, Zakat, Fasting and Hajj are the five pillars of Islam; as an introduction of Islam, the Prophet (pbuh) has described these fundamentals here. On these fundamentals, the entire structure of the Islamic life is established. If they are broken down, the entire structure comes down.

That is, we were surprised that he asks the question and then he himself confirms the answer to be true as if he already knew about it.

That is, tell me about the things and facts that are to be believed in.

Out of the things mentioned here that are to be believed in, the first thing is Faith in Allah. This Faith is the centre and foundation of Islam. Without the Faith in Allah, Islam and everything it teaches become meaningless. Indeed, in Islam all the beliefs and ideologies are connected with the Faith in Allah.

Rejection of the Prophethood is actually rejection of Allah's Mercy and Loftiness (Chapter 17:76, 87; Chapter 6:91). Since the true knowledge about Allah and His chosen way of life can be known only through the Prophets, it is essential to have Faith in the Prophethood along with the Faith in the Oneness of God.

Rejection of the Day of Judgement also strikes at the belief in the Oneness of God, because the Rejection of the Day of Judgement is the rejection of the Sovereignty of Allah.

After the Faith in Allah, the second thing that has been demanded is the belief in the hidden creatures of Allah known as angels. The polytheists not only associate with Allah the things that we can see such as the sun, the moon, the stars, the mountains, the rivers, etc., but also associate the things and creatures that are unseen; they had declared them as gods, goddesses, and progeny of Allah. The Prophet of Allah (pbuh) informed that these are all angels. They are creatures of Allah and have no say in the Divinity of Allah and that they all obey Allah and do His bidding. It is a fact that they are engaged in different tasks assigned to them by Allah and cannot do anything on their own. Hence, to regard them as associate of Allah, or worship them, or supplicate them is a great sin. They are servants of Allah just like us. Therefore, to cleanse the belief of monotheism from the scourge of polytheism, Faith in the Angels has been described as a separate and fundamental belief.

The third thing that is to be believed in is the Books of Allah. Allah has revealed many Books for the guidance of the people. The Holy Quran has been revealed to complete and teach the very same religion which had been revealed in the previous Divine Books.

Along with the Books, it is necessary to have Faith in the Prophets, because through Prophets alone Allah has sent his guidance in the form of Books. The Prophets are the representatives of Allah. They show us how to lead our lives according to the Will of Allah. It is from the lives of the Prophets alone we can learn how to follow the Books of Allah; their lives are a model for us. Prophet Muhammad (pbuh) is the last Prophet in the chain of the Prophets; the missionary of Prophethood ended with him.

After the faith in the Prophethood, it has been instructed to have faith in the Hereafter. Hereafter means that a day will come when this world and the universe will be destroyed and thereafter Allah will grant new life to all human beings and they will be brought before Allah to give an account of their lives; and Allah will reward or punish them according to their good or bad deeds.

Finally, it has been instructed to have faith in good and bad providence. Faith in Providence is indeed part of the faith in Allah. In the Holy Quran, it has been mentioned as such. For example, refer Chapter 3, Verses 66, 73; Chapter 4, Verse 78; Chapter 7, Verse 128; Chapter 25, Verses 2, 3, Chapter 57, Verses 22, 23. Faith in the providence means acceptance of the fact that Allah is Omnipotent and the Supreme Authority. His knowledge is all-encompassing and nothing is outside the sphere of his knowledge. He has fixed the providence of everything and nothing can escape that providence. His Authority and Power overwhelms everything and this world and the universe is being run according to His Plan and Will. None has the power to subvert His Plan and Will. Everything – gains and losses, honour and dishonour, wealth and power – is in His Power. He grants everyone and everything in required measures according to His Wisdom which is –

faultless. No work and decision of Allah is without any objective or purpose.

Here, the Prophet (pbuh) has described the nature of *Ihsaan*, which is, in fact, the spirit and essence of the entire Religion of Islam. The word *Ihsaan* has been derived from the word *Husn* which means excellence and perfection. Perfection and excellence can be achieved in the worship and servitude of Allah if our Faith in Allah reaches that stage when we always perceive that Allah is not out of our sight, but is in our sight. The nature of the worship which is performed with this feeling of perfection and excellence cannot be compared with the worship performed without this feeling. *Ihsaan* is essentially the loftiest stage of human progression. This is the stage reaching which a person can obtain the nearness and love of Allah. *Ihsaan* is the highest degree of perception of the entity of Allah. When a servant of Allah reaches this stage, the Likes and Dislikes of Allah become his likes and dislikes; the Volitions and Will of Allah become his volitions and will; he gets actively engaged in propagating and establishing all those good deeds which his Lord wishes to see established on the earth, and spends all his energies and faculties in eradicating the evil which his Lord and Master wants to get it eradicated. It is not that he tries to achieve excellence only while performing the prayers; rather he tries to achieve it while obeying every ordinance of Allah in every walk of his life.

That is, none of us have the knowledge when the Day of Judgement will be established; Allah alone knows about it.

Manifestation of those signs could indicate the arrival of the Day of Judgement.

It means that in the era prior to the establishment of the Day of Judgement, the feelings of mutual love and cooperation would become extinct. People would not care for blood relationships. Respect for elders would be a thing of the past. The daughter who should have extreme love and respect for her mother would treat her just like a slave-

girl is treated by her master; i.e. in other words, the mother, as though, has given birth to her own mistress.

The wealth, power and authority would be in the hands of the uncivilised people bereft of ethics, morality and etiquette. They would be interested just in building tall buildings and luxurious palaces and apartments and would try to surpass each other in this race and would consider it as a matter of honour and prestige. In another Saying, the Prophet of Allah (pbuh) has warned: *"When the authority, power and government begin to be handed over to incapable people, then wait for the Day of Judgement (i.e. the Day of Judgement would not be very far off)."*

That is, he was the angel Hazrat Gabriel who had come in the guise of a human being so that he could pose questions to me and by my answers you could gain correct knowledge about the Religion of Islam.

FUNDAMENTAL CONCEPTS AND BELIEFS

Man cannot keep his life free from notions and beliefs. Every person would have a notion and belief under which he leads his life. The facts are not limited only to those things which we can directly sense. There are many other facts which we cannot comprehend with our senses; we get to know about them through discernment and deduction. A.E. Mander states that the incidents that we see are just some parts of the real world. Whatever we know from our senses are just some partial and inconsistent incidents. If we view them separately, they will be meaningless. When we combine the incidents that we directly see and sense with many of the non-perceptive incidents, we would be able to know their meaning. According to him, when we talk about any observation, we mean something more than just sensory observation; we mean both the sensory observation and recognition. Man cannot remain contented only on sensory observations and facts, which he directly knows. He is compelled to have some other notion and perception other than what he sees and senses.

The people who enlighten us with the true interpretation of life and its facts and the true notions and ideologies of the human life are known as Messengers and Prophets. The Prophets, in reality, are the representatives of Allah. Allah sends them in order to teach the human beings the true beliefs and save them from every kind of ideological and practical deviation. The ideologies and beliefs that the Prophets have professed are not based on supposition and conjecture; rather, they get this knowledge directly from Allah. Not even one of the ideologies and beliefs taught by the Prophets has been disproven by the modern scientific research nor can it be disproven in future too. On the contrary, the modern scientific research supports and proves the ideologies and teachings of the Prophets. For the correct guidance in life, it is necessary to

believe in the guidance of the Prophets; without this guidance it is impossible to get rid of the darkness of life, and just human intellect and experiences are not enough to guide human life. Mr. Sheen has very correctly analyzed that our senses work better when they are authenticated by the intellect. Similarly, our intellect can also work better if it is authenticated with Faith. For example, the man who loses his senses, as in the case of an intoxicated person, cannot make use of his senses and intellect as he does when not intoxicated, although his senses remain the same. The condition of the intellect without revelation is similar to the condition of senses without intellect. Lamp and light are required for the eyes to work. Similarly, intellect can be made use of correctly only when it is provided with the light of revelation and the Prophethood.

True and correct ideologies and beliefs save and protect man from every kind of evil and deviation and provide great strength to his character and conduct. Indeed; the notions and beliefs are the guarantors of the greatness of individuals and nations. If the ideologies and beliefs are correct and lofty, they can provide loftiness to any person or nation. On the contrary, if a person or a nation has false and low notions and beliefs, nothing else can provide him with the loftiness that true and lofty notions and beliefs can provide. Here, the fact should not be lost sight of that the best and the loftiest notions and beliefs become meaningless if they are not propagated and established by a dedicated group of people who are ready to sacrifice everything for them. Through notions and beliefs alone moderation and discipline can be created. For the building up of good character and conduct it is essential to have concordance in man's ideas and thoughts and his passion and desires. If man cannot achieve this, he just becomes a toy in the hands of his passion and influences. You cannot expect such persons to have a strong character and nor can they be expected to build a strong and durable civilization. According to George Foot Moore, civilization can develop and progress only when more and more people struggle and strive to achieve a particular objective. This kind of unity cannot

take place on the basis of just bare ideas. Such unity is possible only through passions which stimulate the ideas which in turn convert them into beliefs and objectives.

Islam has given due importance to the notions and beliefs in the human life. Because of the importance of the notions and beliefs, Islam has given fundamental importance to knowledge, faith and conviction. Commenting on the people who are ignorant of the facts of life and lead their lives without caring for their ultimate end, the Holy Quran says:

فَاعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۖ ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ

(النجم: ٢٩-٣٠)

يَمْنِ اهْتَدَى ۝

"Therefore, shun those who turn away from Our Message and desire nothing but the life of this world. That is as far as knowledge will reach them. Verily, your Lord knows best those who stray from His Path, and He knows best those who receive guidance."
(The Quran, 53:29-30)

The aforesaid statement of the Quran quite clearly describes the position of knowledge and conviction, and true and correct view point. Correct notions and beliefs guide man towards the right path, and wrong and false thoughts and perceptions leads man towards destruction.



KNOWLEDGE AND WISDOM

Knowledge has a pride of place in human life. Indeed knowledge is the real foundation on which man's character and conduct is built. Man's success depends upon his acquiring the proper and real knowledge and moulding his life accordingly. If he does not have the real knowledge about the Entity who has given him the life and the real purpose and objective for which he has been created, neither can he walk on the correct way of life nor can he fulfil the Will of his Creator. His example would be of that person who is wandering in deep darkness and does not know where he is and where he has to go. The real difference between a Believer and an Unbeliever is the knowledge and action. Because of this difference, huge difference is found between their lives and their ends. The Believer gets to live a pure and virtuous life in this world and also he becomes entitled to Allah's good pleasure and permanent residence in the Paradise in the Hereafter, and the Unbeliever would get nothing but Wrath of Allah and an abode in the Hell. Hence, the Quran and the Sayings of the Prophet have given fundamental importance to knowledge and wisdom. The Holy Quran says:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ (الر: ٩)

"Say: Are those equal, those who know and those who do not know? (The Quran, 39:9)

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ (الحجرات: ١١)

"Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted knowledge." (The Quran, 58:11)

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ (طاهر: ٢٨)

"Those truly fear Allah, among His Servants, who have knowledge."
(The Quran, 35:28)

وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

"Say: O my Lord! Advance me in knowledge."
(The Quran, 20:114)

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ (البقرة: ٢٦٩)

"And he to whom wisdom is granted receives indeed a benefit overflowing." (The Quran, 2:269)

The Unbelievers and the polytheists have been declared culprits because they do not follow the knowledge but are slaves of their desires and heed to their speculations and conjectures. The Holy Quran states:

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ الظَّنُّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾ (النجم: ٢٨)

"They follow nothing but conjecture; and conjecture avails nothing against Truth." (The Quran, 53:28)

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ﴿٢٣﴾ (النجم: ٢٣)

"They follow nothing but conjecture and what their own souls desire." (The Quran, 53:23)

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ ﴿٥٠﴾ (القسم: ٥٠)

"And who is more astray than one who follows his own lusts, devoid of guidance from Allah?"

(The Quran, 28:50)

Such people are devoid of intellect, wisdom and insight:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ

هُمْ أَضَلُّ سَبِيلًا ﴿٢٤﴾ (الفرقان: ٢٤)

"Do you think that most of them listen or understand? They are only like cattle; nay, they are worse astray in Path." (The Quran, 25:44)

It is obligatory on us to gain the understanding of the Religion and insight in the Book that has been sent by

Allah for our guidance. Without this, all our efforts would be chaotic and disorderly, and our life will be full of confusion and anarchy. The thing that can save our beliefs becoming superfluous and our actions and acts of worship spiritless and worthless - is the religious understanding, and pondering over the Book of Allah and the Traditions of the Prophet (pbuh). Therefore, the Prophet of Allah (pbuh) has again and again instructed the Muslims to gain deep religious knowledge and insight, fully comprehend the Islamic teachings and commands and act upon them.

Importance of Knowledge and Wisdom

(١) عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي وَلَنْ تَزَالَ هَذِهِ الْأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ.

(بخاری، مسلم، ابن ماجہ)

(1) It is narrated by Hazrat M'awia that the Prophet of Allah (pbuh) said: "When Allah decides to favour any person, He grants him understanding and comprehension of the Religion (of Islam), and I am just a distributor, it is Allah Who grants. This Ummah (Brotherhood) would always remain on the Authority of Allah and the person who opposes it cannot harm it until the arrival of the Command of Allah (the Day of Judgement)." [Bukhari, Muslim, Ibn Maaja]

Explanation: "Understanding and comprehension of the Religion" means that understanding and insight which enlightens man with the facts and realities of Islam; he gets to know about the Religion of Islam; gets the objectives and purpose of the commands of Islam; and he does not remain a blind follower but follows and obeys Allah's commands with full consciousness and understanding. The fact is revealed upon him that man's success entirely depends upon Allah's obedience and servitude and following and obeying His commands. Without the obedience and servitude of Allah, man's life remains

deprived of the true meaning of human life. It is understood from this Saying that whoever is bestowed with the wealth of understanding and insight is very fortunate as this is the source of all goodness and virtues.

That is, my job is just distribution; the message that I am conveying is not my own creation but is from Allah.

It has been foretold here that Islam and the Muslim Ummah would continue to exist till the Day of Judgement, and no power on earth will be able to annihilate them. Islam will remain in the world till the Day of Judgement.

(٢) وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا حَسَدَ إِلَّا فِي اثْنَيْنِ: رَجُلٍ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى مَلَكَتِهِ فِي الْحَقِّ وَ رَجُلٍ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَ يُعَلِّمُهَا - (بخاری و مسلم)

(2) It is narrated by Hazrat Ibn Masood that the Prophet of Allah (pbuh) said: "Envy is permissible in respect of only two persons: One whom Allah has given wealth and then granted him the power of spending it in the Cause of Truth; the second is that person who has been bestowed with wisdom and he takes decides according to it, and also teaches it (to the people)."

[Bukhari, Muslim]

Explanation: That is, only these two persons can be envious of; one who has been granted with wealth and he spends it in the Cause of Allah is successful, and so also that person who has been bestowed with knowledge and wisdom by Allah and he utilizes them in the right manner, correctly delivers judgements and teaches people the knowledge and wisdom that he possesses.

(٣) وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ - (ترمذی)

(3) Hazrat Anas says that the Prophet of Allah (pbuh) said: "The person who goes out in search of knowledge would be presumed to be in the Cause of Allah till he does not return back."

[Tirmizi]

Explanation: The person who goes out in search of knowledge is considered to be striving in the Cause of Allah, because through knowledge alone he will be able to know about Allah and thus obtain His good pleasure. Indeed the seeker of knowledge is considered a *Mujahid* (Striver) in the Cause of Allah.

(٣) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ جَاءَهُ أَجَلُهُ وَ هُوَ يَطْلُبُ الْعِلْمَ لِقَى اللَّهَ وَلَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ النَّبِيِّينَ إِلَّا دَرَجَةُ النَّبُوءَةِ۔
(الطبرانی فی الاوسط)

(4) Hazrat Abdullah bin Abbas reports that the Prophet of Allah (pbuh) said: "If a person dies when he was in the process of acquiring knowledge, he will meet Allah in such a state that the only difference between him and the Prophets would be the status of the Prophethood."

[Tabarani]

(٥) وَ عَنْ أَبِي الدَّرْدَايِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَ إِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها لَطَالِبِ الْعِلْمِ رِضًا بِمَا يَصْنَعُ وَ إِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمُوتِ وَ مَنْ فِي الْأَرْضِ حَتَّى الْجِنِّانِ فِي الْمَاءِ وَ فُضِّلَ الْعَالِمُ عَلَى الْعَابِدِ كَفَضِّلَ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ وَ إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَ لَا دِرْهَمًا۔ إِنَّمَا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَهُ بِحَبْطِ وَافِرٍ۔ (ابوداؤد۔ ترمذی۔ ابن ماجه)

(5) It is narrated by Hazrat Abu Darda that he says I have heard the Prophet of Allah (pbuh) saying: "Any person who takes to the road in order to seek knowledge, Allah will smoothen for him the road to the Paradise, and the angels will spread their wings for the happiness of the seeker of knowledge, and everything and being in the heavens and the earth, even the fish in the water pray for the salvation of the scholars. The loftiness of a scholar over a worshipper is as the full moon has over all the other

stars. The scholars are the heirs of the Prophets. The inheritance of the Prophets is not *Dinars* and *Dirhams*; rather their inheritance is the knowledge. Hence, whoever acquires it, acquired an abundant portion of it."

[Abu Dawood, Tirmizi, Ibn Maaja]

Explanation: The road to seek knowledge is indeed the road which takes a person to the Paradise because true knowledge alone can protect man from going astray and help him walk on that straight path which enables him to enter the Paradise. If the person really seeks the knowledge, Allah makes it easy for him to walk on the Path of Truth.

This Saying says that the seekers of true knowledge are respected by the angels. All the creatures of the heavens and the earth pray for them that Allah might forgive their sins and hide their shortcomings. Because of the knowledge and the possessors of knowledge, Allah bestows mercy on the beings of the world. Because of their auspiciousness rain falls and every creature obtains its sustenance. The ants in their anthills and the fish in the seas enjoy their life because of their propitiousness; in other words with their muted parlance they are praying that they be blest so that they could get benefitted by their auspiciousness. Extinction of the knowledge and the learned people signals the extinction of the creatures of the world and setting up of the Day of Judgement.

There is no doubt that Allah's worship and His remembrance is the real wealth of human life. But this invaluable wealth cannot be obtained without the acquisition of knowledge and comprehension, and without this knowledge and comprehension the duty of reformation of the world cannot be carried out, nor can the people be guided towards Allah, the Creator of the Universe. The Prophet of Allah himself was engaged in the propagation of the knowledge and the guidance that he had brought to his last breath. Because of his efforts, that ideological revolution took place which changed the lives of the people; those who were astray got the right path and those who followed polytheism began observing monotheism.

The Prophets of Allah are like father to their nations; rather their position is even loftier than that. They

do not leave behind any wealth or property. Their inheritance is that knowledge and guidance they bring with them. Those people are really fortunate who are considered as the true heirs of the Prophets.

(٦) وَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتْ الْمَاءَ وَ انْتَبَتِ الْكَلَاءُ وَالْعُشْبُ الْكَثِيرُ فَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا مِنْهَا وَسَقَوْا وَ زَرَعُوا وَ أَصَابَ طَائِفَةٌ أُخْرَى مِنْهَا إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا فَذَاكَ مَثَلُ مَنْ فِيقَهُ فِي دِينِ اللَّهِ تَعَالَى وَ نَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَ عَلَّمَ وَ مَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ-

(بخاری و مسلم)

(6) Hazrat Abu Musa narrates that the Prophet of Allah (pbuh) said: "The similitude of the knowledge and the guidance with which Allah has sent me is that of the rain which falls on the earth. The portion of the earth which was good absorbed the water and grew from it plenty of herbage and grass. The portion which was hard stored the water, Allah benefitted people from it; people drank from it, watered their animals and irrigated their lands. The rain fell on another portion of the land which was a bare level field that can neither hold the water nor can grow any herbage. This is the example of those who acquired the knowledge and perception in the Religion of Allah and got benefitted from that with which I have been sent; hence they learnt it themselves and taught it to others. The (last) example is that of those people who neither lifted their heads to look at it, nor did they accept that guidance with which I have been sent." [Bukhari, Muslim]

Explanation: In this Saying, the Prophet of Allah (pbuh) has likened the knowledge and guidance to rain. When rain falls on earth, the fertile land gets irrigated and

becomes succulent. The second type of land is that where no herbage grows, but water gets collected and people get benefitted from it. The third kind of the land is that which is just bare level field which neither absorbs the water to grow any herbage, nor can water be collected therein to be used for drinking or irrigation purposes. This type of land neither gets benefitted from the rain nor can it benefit other parts of the land. In exactly the same manner, the knowledge and guidance comes down from Allah. The Prophet of Allah called people towards this knowledge and guidance and taught them the Book and the Wisdom. Those who had wisdom and insight got benefitted from this and their lives became succulent from the rain of knowledge and guidance; such beautiful and fragrant flowers of knowledge and action bloomed in their lives that the entire human environment got saturated from their fragrance. There were some others, who although did not make use of this knowledge and guidance fully, conveyed it to others. They are similar to a pond which is full of water; people draw water from it for drinking, watering their animals and irrigating their fields. The third kind of people is those who are like a bare level land. The rain of knowledge and guidance does not awaken them nor do they store it so that the others could make use of it. Their lives remain as bad as it was before the coming of the guidance; they never pay any heed to the guidance.

Safeguarding the Knowledge

(۱) وَ عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ الْعِلْمَ لِيُجَارِيَ بِهِ الْعُلَمَاءَ أَوْ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يَصْرِفَ بِهِ وُجُوهَ النَّاسِ إِلَيْهِ أَدْخَلَهُ النَّارَ۔
(ترمذی۔ ابن ماجہ)

(1) It is reported by Hazrat Ka'b bin Malik that the Prophet of Allah (pbuh) said: "Any who acquires knowledge with the object of bragging over other learned men, or disputing with the illiterates, or attracting attention

towards himself, Allah shall admit him into the fire (of Hell).” [Tirmizi, Ibn Maaja]

Explanation: It means that knowledge should not be acquired for any ulterior objective; knowledge, as with other things, should be acquired only for achieving the good pleasure of Allah. Any who acquires the knowledge with the object of achieving name and fame and worldly gains, shall not be rewarded by Allah. In the Hereafter, he is not going to taste the comforts of Paradise; instead he will have to face the torments of Hell.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَمَةِ يَغْنَى رِنَحَهَا. (احمد، ابو داؤد- ابن ماجه)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: “Any who acquires knowledge with which the good pleasure of Allah is sought, just with the object of obtaining worldly goods and gains shall not get to know the Paradise on the Day of Judgement, i.e. (not even) its fragrance.” [Ahmed, Abu Dawood, Ibn Maaja]

(٣) وَ عَنِ الْأَعْمَشِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: آفَةُ الْعِلْمِ النِّسْيَانُ وَ إِضَاعَتُهُ أَنْ تُحَدِّثَ بِهِ غَيْرَ أَهْلِهِ. (دارمی)

(3) Hazrat A`mash says that the Prophet of Allah (pbuh) said: “The bane of knowledge is forgetfulness and negligence, and its wastage is describing it before a person who is not worthy of it.” [Darmi]

Explanation: As acquisition of knowledge is necessary so also it is essential to protect it. It is very unfortunate to forget knowledge after its acquisition. To describe the words of knowledge and wisdom before a person who is not capable of understanding it or not transferring it to the talented people who deserve to receive it is a sort of oppression. On the one hand, we have to speak to every

person keeping in view the level of his perception and understanding and on the other hand, we should try to search out more capable persons to transfer this knowledge. If we do not do this, we not only do not fulfil the rights of the deserving people, but we hurt the cause of knowledge too and waste it. If the knowledge reaches capable persons, they will not only get benefitted but through them it can be further propagated to others. Moreover, they can develop the knowledge further by carrying on more research and investigation.

(٤) وَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا زَهَدَ عَبْدٌ فِي الدُّنْيَا إِلَّا أَتَتْهُ اللَّهُ الْحِكْمَةُ فِي قَلْبِهِ وَأَنْطَلَقَ بِهَا لِسَانَهُ وَ بَصَرُهُ عَيْنَ الدُّنْيَا وَ دَأَاهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ-

(بیهقی فی شعب الایمان)

(4) Hazrat Abu Zar narrates that the Prophet of Allah (pbuh) said: "Whenever the Servant (of Allah) adopted piety (*Zuhd*) in the world, Allah created wisdom in his heart and made the wisdom to flow from his tongue, made him understand the defects and diseases of the world and taught him their cure, and then took him safely away from the world towards the Adobe of Peace (*Darus Salam*)."

[Baihaqi]

Explanation: The meaning of Piety (*Zuhd*) is that man should not become the adorer of the world and that his heart should be free from lust and avarice, and that he should prefer the Hereafter over the world in every aspect of his life. Apart from the rewards of the Hereafter, Allah grants to His servant, because of the Piety such ready-reward which contains copious blessings. Allah bestows him with knowledge and wisdom, and this is the best and the greatest reward because of the exhilaration that it provides and also because it protects him from going astray and courting destruction. Whoever gets the wealth of knowledge and wisdom gets that insight by which he can very easily differentiate between the Truth and the untruth, right and wrong, and good and bad, and select

and walk on the straight path among the various crooked ways found in the world. Thus his life is saved from destruction and he marches from this world towards that Abode of Peace i.e. the Paradise where he finds peace and tranquillity free from all worries, trials and tribulations.

Comprehension and Insight

(١) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ أَكْرَمُ قَالَ: أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ. قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ قَالَ فَأَكْرَمُ النَّاسِ يُوسُفُ بْنُ نَبِيِّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ ابْنِ خَلِيلِ اللَّهِ. قَالُوا لَيْسَ عَنْ هَذَا نَسْأَلُكَ. قَالَ فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونَنِي؟ قَالُوا- نَعَمْ فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوْا-

(بخاری و مسلم)

(1) Hazrat Abu Hurairah narrates that the Prophet of Allah (pbuh) was asked: "Who is the most honoured amongst the people?" He said: "The most honoured in the sight of Allah is he who amongst them is the most God-fearing and the most Righteous." The people said: "We are not asking about this." He said: "Then the most honoured amongst the people is Yusuf (pbuh) as he himself was a Messenger of Allah, son of a Messenger of Allah, and grandson of a Messenger of Allah and the great-grandson of the Friend of Allah (Hazrat Abraham)." The people said we are not asking about it." He said: "Then, do you ask me about the Arab families?" The people said: "Yes." He said: "Those who were good during the era of Ignorance are better amongst you in Islam too if they have comprehension and insight (in Islam)."

[Bukhari, Muslim]

Explanation: That is, the most honoured amongst the people is he who protects himself from the disobedience of Allah and fears the most from the displeasure of Allah. In the Holy Quran also it is mentioned: "Verily the most

honoured of you in the sight of Allah is (he who is) the most Righteous of you.” (49; 13)

It is evident from this Saying that those people who by nature possess excellent faculties and attributes, who have the power to take timely decisions, who have patience and constancy, courage, generosity, civility, broadmindedness, sense of honour and other similar lofty attributes and do not possess bad attributes like cowardice, meanness, sordidness, niggardliness, etc. always stand out in the society. Through such people a powerful collective system comes into being. Islam provides right pivot and centre for the fundamental human ethics and provides stability and space for its development. Hence, those people who possessed good moral attributes became even more prominent after accepting Islam. The era of ignorance had weakened and confined their good attributes, and when they accepted Islam and developed comprehension and insight in it, their attributes and faculties became even more powerful and prominent. Such are the persons through whom the Will of Allah is promulgated on the earth and they prove to be a mercy for the people.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ: خَيْرَكُمْ إِسْلَامًا أَحْسَنُكُمْ أَخْلَاقًا إِذَا فَقَّهُوا۔
(الادب المفرد)

(2) It is narrated by Hazrat Abu Hurairah: “I heard Abu al-Qasim (pbuh) saying: “Those amongst you in Islam are better whose morality is better and who possess comprehension and insight (in Islam).” [Al-Adab al-Mufrad]

Explanation: Another Saying has also been reported by Hazrat Abu Hurairah, in which the Prophet of Allah (pbuh) said: *“The nature of men is like mines of gold and silver. Those who were good (with regard to character, conduct and ethics) in Ignorance, are better in Islam too if they have comprehension and insight.”* (Muslim) That person is considered the best that is morally good and also has comprehension and insight in Islam; such person would not have any defect in his personality. In another Saying,

the Prophet of Allah said: *"Listen! There is no virtue in the worship which is bereft of comprehension, and there is no merit in the knowledge which is devoid of understanding, and there is no worthiness in the recital of Quran which lacks contemplation."* Comprehension and insight in the teachings of Islam determine man's greatness and nobility. A scholar who possesses comprehension and insight in Islam understands better the intrigues of Satan and cannot be snared by him in his web of allurements. Apart from this, a virtuous and pious person could fulfil the demands of Islam only in his individual life, but he cannot change the society if he lacks comprehension and insight in Islam. To establish Islam as a system of life in the world and to suppress the enticement and temptations of Satan, comprehension and insight in the teachings of Islam is required. This is the reason that Satan always fears and gets perturbed of those who possess the required comprehension and insight in Islam.

(۳) وَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: مَا عَبْدُ اللَّهِ بِشَيْءٍ أَفْضَلَ مِنْ فِئِهِ فِي دِينٍ وَ لَفْقَيْنَةٍ وَاحِدَةٍ أَسَدٌ عَلَى الشَّيْطَانِ مِنْ أَلْفِ غَايِدٍ وَ لِكُلِّ شَيْئٍ عِمَادٌ وَ عِمَادُ هَذَا الدِّينِ الْفِقْهُ۔
(دار قطنی۔ بیہقی)

(3) Hazrat Abu Hurairah reports that the Prophet of Allah (pbuh) said: "There is no loftiness for the servant of Allah greater than acquiring comprehension in the Religion (of Islam). One who possesses comprehension (in Religion) is stronger against Satan than one thousand worshippers; everything has a foundation and the foundation of the Religion (of Islam) is comprehension."

[Darqutni, Baihaqi]

Explanation: It is understood from this part of the Saying that the Religion of Islam does not believe in blindly following its teachings; rather, its foundation has been laid down on the comprehension and insight. Hence, that person can never deny and reject Islam who makes use of comprehension and insight and accepts the facts after due

comprehension, and is desirous of finding the Truth rising above the biases and prejudices.

(۴) وَ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ:
أَفْضَلُ الْعِبَادَةِ الْفِقْهُ وَ أَفْضَلُ الدِّينِ الْوَزْعُ.
(طبرانی)

(4) It is narrated by Ibn Umar that the Prophet of Allah (pbuh) said: "Comprehension is the best form of worship, and the best Religion is Piety." [Tabarani]

Explanation: Comprehension has been included in the institution of worship; rather it has been declared as the best form of worship. Since man cannot understand the purpose and spirit of the religious edicts and worship without comprehension, it has fundamental importance in Islam. In another Saying, the Prophet of Allah (pbuh) has said: *"The best amongst the people are those who are best in deeds, provided that they have comprehension of their Religion."*

The Arabic word used is *wara`* which means keeping away from sins. Piety of the highest standard is called *wara`*.

(۵) وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنِي النَّبِيُّ ﷺ إِلَى صَدْرِهِ فَقَالَ اَللّٰهُمَّ عَلِّمَهُ الْحِكْمَةَ وَ فِي رَوَايَةٍ عَلِّمَهُ الْكِتَابَ.
(بخاری)

(5) Hazrat Ibn Abbas says that the Prophet of Allah (pbuh) hugged me to his chest and said: "O Allah, bestow him with wisdom." In another narration the following words are mentioned: "Bestow him with the knowledge of the Book (the Quran)." [Bukhari]

Explanation: In one of the narrations of Tirmizi, Hazrat Ibn Abbas has mentioned that: *"The Prophet of Allah (pbuh) supplicated twice for me that Allah might grant me the wisdom."*

The knowledge of the Quran itself is wisdom.

(٦) وَ عَنْ أَبِي سَعِيدٍ الْاَنْصَارِيِّ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَ يَقُولُ: اِسْتَوُوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ- لِئَلَا يَلِيَنِي مِنْكُمْ اُولُو الْاَخْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يُلُونَهُمْ ثُمَّ الَّذِينَ يُلُونَهُمْ-

(مسلم)

(6) Hazrat Abu Sayeed Ansari narrates that at the time of the *salat* (prayer), the Prophet of Allah (pbuh) used to touch our shoulders (so that we could straighten our ranks) and say: "Align, and do not create differences or else discord and dissension would rise in your hearts. Those among you who are men of discernment and intellect should be nearer to me, and then those who are near to them and then those who are near to them." [Muslim]

Explanation: The loftiness of the men of discernment and intellect can be very well understood from this Saying that they used to stand nearer to the Prophet of Allah (pbuh) during the performance of congregational prayers. The disarray in the ranks of the congregational prayers can result in the discord and dissension of hearts. The exoteric do impact the esoteric. Hence, it is instructed to align the ranks during the congregational prayers.

(٧) وَ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: اِنَّ الرَّجُلَ لَيَكُوْنُ مِنْ اَهْلِ الصَّلَاةِ وَالصَّوْمِ وَالزَّكَاةِ وَالْحَجِّ وَالْعُمْرَةِ حَتَّى ذَكَرَ سِهَامَ الْخَيْرِ كُلَّهَا وَمَا يُجْزَى يَوْمَ الْقِيَمَةِ اِلَّا بِقَدْرِ عَقْلِهِ-

(بيهقي)

(7) Hazrat Ibn Umar narrates that the Prophet of Allah (pbuh) said: "A person offers prayers, fasts, pays the Zakat (poor-due), performs Hajj and Umrah – until he enumerated all the righteous deeds – but he will be rewarded on the Day of Judgement according to his intellect." [Baihaqi]

Explanation: This Saying shows that intellect and discernment are of primary importance in Islam. The extent of discernment and intellect with which a man performs

acts of worship and other righteous deed, to that extent he would be able to know the real purpose of worship and righteousness and would be able to fulfil the real objective of the commands of Allah and could achieve Allah's nearness and enjoy the spiritual pleasures. In the Holy Quran, men with intellect and discernment have been praised quite often. In one place it is mentioned: *"(The servants of the Most Gracious are) those who, when they admonished with the Signs of their Lord, droop not down at them as if they are deaf or blind (but make use of their intellect and discernment)."* (25:73)

Propagation of Knowledge

(۱) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ الْمُسْلِمُ عِلْمًا ثُمَّ يُعَلِّمُهُ أَخَاهُ الْمُسْلِمَ. (ابن ماجه)

(1) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The best charity is a Muslim acquiring knowledge himself and then teaching it to his another Muslim brother." [Ibn Maaja]

Explanation: That is, spending wealth alone is not charity; charity can be performed with knowledge and wisdom. The best charity is the charity of knowledge and wisdom; a person should not only acquire knowledge for himself but teach it to others too.

(۲) وَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَذَرُونَ مَنْ أَجْوَدُ جُودًا؟ قَالُوا: اللَّهُ وَ رَسُولُهُ أَعْلَمُ. قَالَ اللَّهُ أَجْوَدُ جُودًا، ثُمَّ أَنَا أَجْوَدُ بَنِي إِدَمَ وَ أَجْوَدُهُمْ مَنْ بَعْدِي رَجُلٌ عِلِمٌ عِلْمًا فَتَشْرَهُ يَأْتِي يَوْمَ الْقِيَمَةِ أَمِيرًا وَخَدَهُ أَوْ قَالَ: أُمَّةٌ وَاحِدَةٌ. (بيهقي)

(2) Hazrat Anas bin Malik narrates that the Prophet of Allah (pbuh) asked: "Do you know who is better in generosity?" The people said: "Allah and His Prophet know better." He said: "Allah is greater in generosity, then I am

more generous amongst the children of Adam, and after me that person is more generous who acquired knowledge and propagated it. This person will arrive on the Day of Judgement as a leader, or he said that he will arrive as a brotherhood." [Baihaqi]

Explanation: If acquiring knowledge and propagating it is generosity, then neglecting to do so or being deficient in the task would be the worst kind of stringiness; none likes to smear his character and conduct with the defect of stringiness.

That is, in the Hereafter he would be granted higher status, and he would have the pomp and splendour of a leader.

(۳) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُتَافِقٍ: حُسْنُ سَمْتٍ وَلَا فِيقَةٌ فِي الدِّينِ - (ترمذی)

(3) Hazrat Abu Hurairah reports that the Prophet of Allah (pbuh) said: "There are two attributes which cannot combine in a hypocrite: One is good disposition and the other is insight of the Religion." [Tirmizi]

Explanation: Hypocrisy is such a disease that the hypocrites are denied these two great gifts. A hypocrite can neither attribute himself with good morality and disposition, nor can he have insight and discernment in Islamic teachings. Allah does not guide the hypocrites. These two attributes cannot combine in a hypocrite.

(۴) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: الدُّنْيَا مَلْعُونَةٌ وَمَلْعُونٌ مَا فِيهَا إِلَّا ذَكَرَ اللَّهَ وَمَا وَالَاهُ وَ عَالِمًا وَ مُتَعَلِّمًا -

(ترمذی - ابن ماجہ - بیہقی)

(4) Hazrat Abu Hurairah says that he heard the Prophet of Allah (pbuh) saying: "The world and everything in it is cursed except the remembrance of Allah and the thing which is related to it, and except the learned and the pupil. [Tirmizi, Ibn Maaja, Baihaqi]

Explanation: That is, only those things are valuable which are related to the remembrance of Allah and the religious knowledge. The things which are unrelated to these are hollowed of virtue and blessings and are to be given up. It is to be kept in mind here that every work undertaken and accomplished just for the good pleasure of Allah and according to Allah's guidance and instructions is construed remembrance of Allah.

(٥) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أُلْجِمَ يَوْمَ الْقِيَمَةِ بِلِجَامٍ مِّنْ نَّارٍ- (ابو داؤد، ترمذی)

(5) Hazrat Abu Hurairah narrates that the Prophet of Allah (pbuh) said: "When a person is asked about something concerning knowledge and that person hides it, he would be bridled with the bridle of fire on the Day of Judgement." [Abu Dawood, Tirmizi]

(٦) وَ عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَحَفِظَهَا وَ وَعَاهَا وَ آدَاهَا قَرُبَ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ- (ترمذی، ابو داؤد)

(6) Hazrat Abdullah bin Masood reports that the Prophet of Allah (pbuh) said: "May Allah keep that man flourishing who heard my words, remembered them and conveyed (them correctly to the people) because sometimes it so happens that a man of discernment conveys it to another person who has even more discernment than him." [Tirmizi, Abu Dawood]

Explanation: Through this Hadeeth, we understand the loftiness of conveying the message and the Sayings of the Prophet (pbuh) to others. Everyone does not possess equal capabilities. It is quite possible that the man who receives the message could be more superior in knowledge and discernment than the man who is conveying it, and he could be benefitted more from it.

(٧) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَلْغُوا عَنِّي وَلَوْ آيَةً وَ حَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، مَنْ كَذَبَ عَلَى مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ۔
(بخاری)

(7) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "Convey from me even if it is (as little as) one Verse, and quote (the narrations heard) from the Children of Israel; it is not forbidden. Any who relates a falsehood towards me deliberately he should make Hell his abode." [Bukhari]

Explanation: That is, as I have conveyed the message of Truth to you, you should also convey and propagate it to others, so that the light of knowledge and guidance is spread far and wide and none remains unacquainted with it; whatever knowledge, little or more, a person possesses should be conveyed to others. The narrations about the stories of previous Prophets of Allah or the admonitory and exemplary stories reaching from the Children of Israel can be quoted if they are proved to be true according to the proven historic facts and that these narrations do not contradict the description of the Quran. However, it is wrong to study the Torah and the Gospels today for the purpose of obtaining guidance, because they have not remained in their original form and have been extensively corrupted, and now for our guidance Allah has revealed His final Book, the Holy Quran. However, it is permitted to study the Torah and the Gospels to know and describe the history of the Children of Israel. In the beginning, the Prophet of Allah (pbuh) did not want people to study the books of the Children of Israel lest they might have adverse influence on Muslims. However, when the beliefs and teachings of Islam were firmly embedded in Muslims, he permitted quoting from the Children of Israel so that the Truth could further be firmed up.

In this Saying, the Prophet of Allah has threatened the person with the punishment in Hell who relates any false action or saying to him. Lying in itself is a great sin

and it becomes even more heinous if lying concerns the Prophet of Allah (pbuh). This Saying has been reported by more than 60 narrators, among whom are many Companions of the Prophet who had been given the glad tidings of Paradise in this world itself, and it is unthinkable that any Companion of the Prophet would relate a false statement or action to the Prophet of Allah (pbuh); not even one example can be quoted from the history that any Companion had ever related a false saying to the Prophet. The last Companion of the Prophet to die was in the year 110 AH. The compilation of the Sayings and Traditions of the Prophet began in the second Century AH, and Hazrat Imam Malik compiled his renowned book Muatta in this Century.

Knowledge and Action

(١) وَ عَنْ زِيَادِ بْنِ لَبَيْدٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ شَيْئًا فَقَالَ: ذَٰلِكَ عِنْدَ
أَوَانٍ ذَمَابِ الْعِلْمِ، قُلْتُ: يَا رَسُولَ اللَّهِ وَ كَيْفَ يَذْهَبُ الْعِلْمُ وَ
نَحْنُ نَقْرَأُ الْقُرْآنَ وَ نُقْرِئُهُ أَبْنَاءَنَا وَ يُقْرِئُهُ أَبْنَاؤُنَا فَقَالَ تَكَلَّتْكَ أُمُكُ
زِيَادُ إِنْ كُنْتُ لَأَرَاكَ مِنْ أَفْقِهِ رَجُلٍ بِالْمَدِينَةِ أَوْلَيْسَ هَذِهِ الْيَهُودُ
وَالنَّصَارَى يَقْرَءُونَ التَّوْرَةَ وَالْإِنْجِيلَ لَا يَغْمَلُونَ بِشَيْءٍ مِمَّا فِيهَا.

(ابن ماجه، ترمذی)

(1) Hazrat Ziyad bin Labeed said that the Prophet of Allah (pbuh) mentioned about a (terrifying) thing and said that it (mischief and evil) would occur because of dwindling of knowledge. I said: "O Prophet of Allah, how the knowledge would get dwindled when we read the Quran and teach it to our offspring, and our offspring would teach it to their offspring?" He said: "May your mother bereave you, O Ziyad! I thought you to be the most intelligent and discerning man of Madinah. Do the Jews and the Christians not study the Torah and the Gospel (and yet) they never act on the things found in them." [Ibn Maaja, Tirmizi]

Explanation: It is understood from this Saying that when knowledge is not acted upon, it means that the knowledge had dwindled or disappeared. Only that person can be called fully learned and knowledgeable whose knowledge has adorned him with good character and conduct and who is leading his entire life according to his knowledge.

The proverb “may your mother bereave you” is an Arabic proverb which is used on such occasions; it is not a curse.

(۲) وَ عَنْ عُمَرُ بْنُ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ: قَالَ إِنَّمَا أَنَا أَخَافُ عَلَى هَذِهِ الْأُمَّةِ كُلِّ مُنَافِقٍ يَتَكَلَّمُ بِالْحِكْمَةِ وَ يَعْمَلُ بِالْجَوْرِ-

(بہقی فی شعب الایمان)

(2) Hazrat Umar bin al-Khattab narrates that the Prophet of Allah (pbuh) said: “I fear (the evil) of every hypocrite who talks of knowledge and wisdom but practices injustice and oppression.” [Baihaqi]

(۳) وَ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْكَئِيسُ مَنْ دَانَ نَفْسَهُ وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ وَ الْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ مَوَاهَا وَ تَمَتَّى عَلَى اللَّهِ-

(ترمذی، ابن ماجہ)

(3) Hazrat Shaddad bin Aus reports that the Prophet of Allah (pbuh) said: “Shrewd and astute person is that who controls his self and works for (the life) after death, and feeble and stupid is that person who is subservient to the desires of his self and desires (rewards and forgiveness) from Allah.” [Tirmizi, Ibn Maaja]

NATURAL RELIGION

Islam is the name of that system of life which the nature of man itself demands. The things that Allah reminded man through His Prophets are nothing but demands of his nature. Islam is such a system of ideology and action which is in accordance with our nature, intelligence and insight. Therefore, the Holy Quran describes Islam as the "straight path." Disobeying the teachings and commands of Islam is indeed opposing our own nature and causing impairment in the creation of Allah. Perfection of an individual can be accomplished only with the help of Islamic teachings and commands. The things that are forbidden by Islam impair man's individuality. Perfection of individual and purification of the soul is the objective of Islamic Law. Hence, the Holy Quran has declared purification of soul as the final goal which is to be reached:

(الش: ٩١٠) قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝
"Truly he succeeds that purifies it, and he fails that corrupts it."
(The Quran, 91:9-10)

It is stated in another place in the Quran:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
 وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ (البقر: ١٢٩)
"Our Lord! Send amongst them a Messenger of their own who shall rehearse Your Signs to them and instruct them in Scripture and Wisdom, and purify them; for You are the Exalted in Might, the Wise."
(The Quran, 2:129)

It is understood from the above Verse that it was the Prophet's duty and responsibility to rehearse the Quran before the people and teach them the Law and wisdom

and purify them. The word "purification" itself denotes the fact that Allah has not demanded from man that which is against his nature.¹ The only demand that Islam makes on man is that he grooms his personality and try to develop to perfection those virtues and ethics that have been bestowed in his nature. The real stress in Islam is on the perfection of man's personality and individuality. The actual thing that man has to account for on the Day of Judgement is what sort of a man he became in this world by making use of the strengths and faculties provided to him by Allah. The importance that Islam gives to the collective life is because it helps the individual to perfect himself. In the collective life, not only an individual tries to reach perfection but also helps others reach perfection. Islam has not given such freedom to an individual that it could harm the collective life, nor has it given such rights and authority to the collective life which entail in curtailing that freedom of the individual which is required for his development in different fields of life. Islam has maintained a balance between the individual and the collective life. Islam is in conformity in every aspect with the demands of the individual and the collective life. This can be clearly understood if Islam is studied as a system of life.

According to Islam, it is impossible to groom and develop the human personality and individuality if the object of this grooming is not declared to be achievement of the good pleasure of Allah and that His love is the culmination of our faith and religion. Obedience and servitude to Allah is the real life which the human nature always searches for. Obedience of the commands of Allah does not mean obedience of some despotic law, but it is

¹ Islam, in fact, manifests those truths which are present in man's nature. Islam invites man towards faith and action appealing his intellect and wisdom and informs him about his true nature and the demands it makes on him. This is the reason that the Holy Quran is also known as *Zikr* (Remembrance and Reminder).

the obedience of the laws of our nature.¹ Obedience of Allah is indeed obedience of such a Sovereign whose throne is deep inside our own hearts. Rejection of Allah entails in the human life losing peace and tranquillity and higher values of life, and there remains no lofty purpose of life than just leading a covetous and luxurious life. The real life for man lies in following the system of life bestowed by Allah through his Prophets, and obeying and serving Him in every segment of man's life.

قُلْ إِنْ هَدَى اللَّهُ هُوَ الْهُدَىٰ وَأَمَّا الْإِشْرَافُ لِلرَّبِّ الْعَالَمِينَ ۝ وَأَنْ أَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَكُونُوا لِلَّذِي إِلَيْهِ تُحْشَرُونَ ۝
(النعام: ٤١-٤٢)

"Say: Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds; to establish regular prayers and to fear Allah; for it is to Him that we shall be gathered together."
(The Quran, 6:71-72)

It means that man can receive guidance towards real life only through the Divine Guidance that the Prophets had brought from Allah. Apart from the Quran, this fact is mentioned in previous Scriptures too. Hence, the Gospel says:

"It is written, man shall not live by bread alone, but by every word that proceeds out of the mouth of God."
(Mathew, 4:4)

It means that man lives by the commands of Allah and that the real life lies in obeying His commands. The Holy Quran avers:

¹ Hence, the Divine Revelation through which we are given the Divine Law has been described in the Quran as *Hayat* (Life), *Rizq-e-Hasan* (Excellent Sustenance), *Noor* (Light), etc. Similar words have also been used in the previous Scriptures.

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ

فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ (النم: ١٢٢)

"Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out?" (The Quran, 6:122)

In the aforesaid Verse of the Quran, Faith has been referred to as life and following Guidance as walking in the light. Those who do not have Faith are like a lifeless stone and are bereft of real life. The example of the person who does not possess the straight path of life is of that person who is wandering in darkness without light and does not know how to reach his destination.

(١) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجَّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بَهِيمَةً جَمْعَاءَ- هَلْ تُحِشُّونَ فِيهَا مِنْ جَذَعَاءَ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَافَرَّءَ وَإِنْ شِئْتُمْ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ- (بخاری، مسلم، ابو داؤد)

(1) Hazrat Abu Hurairah reports that the Prophet of Allah (pbuh) said: "There is no child who is not born on his nature. It is his parents who make him a Jew, or a Christian or a Zoroastrian as the animal is born with a sound and wholesome body from the womb of the animal. Do you find any amongst them with a severed nose or ear?" (Their ears are severed by people because of superstition.) Then Abu Hurairah said: "If you want you can read (the Verse of the Quran for proof): *"The nature (framed) of Allah, in which he has created man. There is no altering (the laws of) Allah's creations. That is the right religion."* [Bukhari, Muslim, Abu Dawood]

Explanation: The meaning of the word *Fitrat* (nature) in this Saying is Islam, because Judaism, Christianity and

Zoroastrianism have been mentioned opposite to it. In some of the narrations of this Saying, the words of *'Ala al-Fitrat al-Islam* (on the nature of Islam) and *'Ala hazihi al-Millat* (on this Brotherhood) have been used instead of the words of *'Ala al-Fitrah* (on the nature), which clearly prove that the word nature used in this Saying means nothing but Islam.

A very important fact has been pointed out in this Saying. It is that man comes into this world with a pure nature which is Islam. Man's nature basically considers Allah as his only Lord and God and is attracted to the natural principles of the system of life which has been revealed by Him. His nature does not relate to polytheism, infidelity and ignorant ideologies and deeds. Man comes into this world with a thirst to know his Lord and Creator and worship and serve Him alone. Every child is born on his real nature which is free from infidelity and sin. If man were to remain on his nature, it would not be difficult for him to accept the Islamic beliefs and teachings. He will accept them as the person who accepts familiar things. However, the wrong environment and his ignorant parents corrupt his nature and make him deviate towards polytheistic beliefs and deeds. He is like that animal who was born with sound and wholesome body, but later its shape was altered by severing its nose and ears. Man is not born with the ideologies of infidelity, polytheism, atheism which are against his nature. But later on adopts all those things which are against his nature and objective of his creation, and thus goes astray. No person likes his face to be disfigured by cutting off his nose or ears, or he is made lame or blind. However, it is his utter misfortune that man wants to remain spiritually with his disfigured nature and even insists that he be not asked to reform and revert back to his original nature.

This is a part of Verse 30 of Chapter 30 of the Holy Quran. This proves that man's natural religion is that he should become an obedient and devout servant of Allah, which is known as Islam. Islam does not hurt our nature. On the other hand it grooms and develops it. The

knowledge of Islam is indeed the knowledge of our nature and the purpose of our creation. By opposing Islam, man hurts his nature and incurs unredeemable losses both in this world and in the Hereafter.

(٢) وَ عَنْ عِيَّاضِ بْنِ حِمَارٍ الْمُجَاشِيَّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ذَاتَ يَوْمٍ فِي خُطْبَةٍ: أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُم مَّا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمَئِذٍ هَذَا كُلُّ مَالٍ نَحَلْتُهُ عَبْدًا حَلَالًا وَ إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ وَ إِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَ حَرَّمْتُ عَلَيْهِمْ مَا أَخَلَلْتُ لَهُمْ وَ أَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا۔
(مسلم)

(2) Hazrat `Iyadh bin Himar al-Mujashiyi reports that the Prophet of Allah (pbuh) once said in his sermon: "Listen, my Lord has commanded me to convey to you whatever He has told me today which you do not know. (He has told me that) whatever wealth that I have given to any servant is lawful to him, and that I have created all men in upright nature. Later, the Satans came to them and took them away from their religion and forbid all those things which I had made lawful, and they commanded them to associate those things with Me for which no evidence had been revealed." [Muslim]

Explanation: The topic of this Saying is similar to the previous Saying. In this Saying too, it is stressed that Allah has created man on his upright nature. People adopt polytheism because of the deceit and enticement of evil people, and make unlawful those things that have been made lawful. Thus they are led away, both ideologically and practically, from their nature.

In some of the narrations of this Saying, the words *Hanafa Muslimeen* have been used instead of the word *Hanafa*, which proves that Allah has created men as upright Muslims, and that Islam is their natural and innate

religion. No evidence is available for polytheism either in any of the Divine Books or in the creations of the universe.

(۳) وَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: يُقَالُ لِلرَّجُلِ مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ أَرَأَيْتَ لَوْ كَانَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ أَكُنْتَ مُفْتَدِيًا بِهِ؟ قَالَ: فَيَقُولُ نَعَمْ. قَالَ فَيَقُولُ قَدْ أَرَدْتُ مِنْكَ آمُونَ مِنْ ذَلِكَ قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي.

(بخاری۔ مسلم۔ احمد)

(3) Hazrat Anas bin Malik narrates that the Prophet of Allah (pbuh) said: "It would be told to a person among the men of Hell: "if you had all the things of the world in your possession, would you have given them all as a ransom (to escape this punishment)?" He would say: "Yes." (Allah) would say: "I had made a lighter demand on you; when you were in the back of Adam, I had taken a vow from you that you should not associate anyone with Me, but you did not heed to it and you did associate (others) with Me." [Bukhari, Muslim, Ahmed]

Explanation: This Saying too throws the light on the fact that monotheism is the natural religion of man, and that infidelity and polytheism are incompatible with his nature. It has been embedded in man's nature that he should not make anyone other than Allah as the centre for his acts of worship and He is the only source of his sustenance. A vow has been taken by Allah from every person that he would worship and serve Allah alone and that he would desist from polytheism. This has also been referred to in the Holy Quran (refer Verses 172-173 of Chapter 7). Man's nature has been moulded in the mould of Oneness of God. It is quite possible that after the creation of Hazrat Adam, Allah might have created and brought before Him all the progeny of Adam to come till eternity in some form or the other and might have given them the knowledge of monotheism and might have taken an vow from them too that they would not worship and serve anyone other than Allah. Although we might not fully remember this vow, but its impression is found deep in our soul and conscience.

Acceptance of monotheism is the inner voice of our conscience. The Prophets of Allah come to revive and remind us about this vow; they do not bring in any new thing. The reason for not allowing this vow to remain in our memory in its full form is that Allah wants to test us.

(٤) وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ: أَلْحَنِيفَةُ السَّمْحَةُ.
(احمد، الادب المفرد، طبرانی)

(4) Hazrat Ibn `Abbas narrates that the Prophet of Allah (pbuh) was asked which religion out of all religions is dearest to Allah? He said: "Uprightness which is very simple and very easy." [Ahmed, Al-Adab al-Mufrad, Tabarani]

Explanation: That is, the best religion that Allah has selected for His servants is where His servants should scorn all false creeds found in his surroundings and profess only the true religion, worship and serve only Allah, adopt that system of life which has been revealed by Him and which is very simple and very easy to follow, and which does not teach monasticism, nor does it consider the human body an impediment in spiritual progress that the body should be humbled by torturing it in order to achieve spiritual development and progress. According to Islamic teachings there is no incompatibility between human body and its soul. The human body, in fact, assists in the spiritual progress if man leads his life within the boundaries fixed by Allah.

(٥) عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَدِّينِ يُسْرَ.

(احمد، الادب المفرد، بخاری)

(5) Hazrat Ibn `Abbas narrates that the Prophet of Allah (pbuh) said: "The Religion is very easy." [Ahmed, Al-Adab al-Mufrad, Bukhari]

Explanation: In another narration reported in Musnad-e-Ahmed it is said: "*The best of the religion amongst all your religions is that which is easiest of all.*" It is written in the

Gospel: *"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls. For my yoke is easy, and my burden is light."* (Mathew, 11:29-30)

(٦) وَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَمْ يَبْعَنِي مُغْنِيًا وَلَا مُتَعْنِيًا وَ لَكِنْ بَعَثَنِي مُعَلِّمًا مُيسِّرًا۔
(مسلم)

(6) It is reported by Hazrat Jabir that the Prophet of Allah (pbuh) said: "Allah has not sent me to bring hardship or cause affliction, but has sent me as a teacher and a bringer of ease." [Muslim]

Explanation: The Prophet of Allah (pbuh) said this on a special occasion. On one occasion, the Holy Quran placed before the Chaste Wives of the Prophet to choose either Allah and His Prophet or the worldly comforts, and told them that if they choose the worldly comforts, then they have to leave the Prophet for good and if they choose Allah and His Prophet, then they would be richly rewarded in the Hereafter (refer Verses 28-29 of Chapter 33). The Prophet of Allah (pbuh) decided to inform all his wives about the aforesaid command of the Quran. So, first of all he went to Hazrat Ayesha (may Allah be pleased with her) and said to her: "I will be placing before you a very important thing and I do not want you to be hasty about it until you consult your parents." The Prophet feared that she might make haste and take a wrong decision, and if she consults her parents, they will advise her suitably. Hazrat Ayesha asked: "What is that matter?" When the Prophet of Allah (pbuh) conveyed her the aforesaid command of Allah, she immediately said: "O Prophet of Allah, is your companionship such an issue that I should consult my parents about it? I prefer Allah and His Prophet. However, I request you not to inform your other wives about my decision." The Prophet of Allah (pbuh) replied: "Whoever among them enquires about it, I shall tell her about your reply. Allah has not sent me to bring hardship and affliction but has sent me as a teacher and a bringer of ease." From this, it is very clear that the nature of the

Prophet of Allah (pbuh) is that of a kind and merciful teacher and he teaches only those things which are beneficial to the people. His only desire was to bring all the people on the straight path and for this purpose he used to adopt all possible ways and means which were in his possession.

(٧) وَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالتَّكْبِيرِ فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا أَيُّهَا النَّاسُ ازْبَعُوا عَلَى أَنْفُسِكُمْ إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّكُمْ تَدْعُونَ سَمِيعًا بَصِيرًا وَ هُوَ مَعَكُمْ وَالَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِي رَاحِلَتِهِ-

(بخاری، مسلم)

(7) Hazrat Abu Musa Ashari says that once we were travelling with the Prophet of Allah when people began to pronounce the *Takbeer* (laudation) very loudly. The Prophet of Allah said: "O people, be kind to your souls. You are not calling the One who is deaf or who is absent. You are calling the One who hears and sees and is with you. The One whom you are calling is nearer to you than the neck of your camel." [Bukhari, Muslim]

Explanation: It is very clear from this Saying that the religion brought and taught by the Prophet of Allah (pbuh) is compatible with human nature and intellect; it cannot be said that it is against the human nature or human intellect.

PERCEPTION OF ALLAH

The central point of the entire ideological and practical system of Islam is Faith in Allah. All other beliefs and teachings are, in fact, its branches. Faith in Allah indeed strengthens all other beliefs and teachings. If this central point is ignored, there will not remain any sense in anything and the entire ideological and practical system of Islam will be rendered chaotic.

In Islam, Faith in Allah does not mean just to believe in the existence of Allah. Rather, this faith has a complete and correct perception of the Entity of Allah and His Attributes. This perception has a deep relationship with our lives. Hence, Islam not only takes the help of Faith in Allah to purify the souls and rectify the morality, but has also declared it to be the basis and foundation for human activities and human civilization.

According to the perception of divinity that Islam presents, God can be only that entity who is self-sufficient, omnipotent, eternal, omniscience, wise, merciful, beneficent, who controls life and death, losses and profits, sustainer and cherisher of all, and who takes account of the human beings having total power to punish and reward. Divinity is indivisible and it is not correct to pollute it with the false perception of incarnation and begetting. All the attributes of divinity can be united only in one entity and that is the entity of Allah. Allah is High above all; everything in the universe is dependent on Him; He alone controls and sustains the universe; and He is the possessor of inexhaustible treasures. It is man's duty to recognize His greatness, obey Him alone, fear Him alone, beseech Him alone, trust Him alone, supplicate Him alone when in difficulty and trouble, and have a firm belief that he has to return to Him and that He will take account of all his deeds that he performed in the world on the Day of

Judgement and reward and punish according to the nature of his deeds. This is known as the belief in Oneness of God (monotheism) which was preached by every Prophet sent by Allah.

The belief in monotheism deeply influences human life. Faith in Allah compels man to obey the laws and commands of Allah and creates in him a sense of responsibility. The person who believes in Allah always remembers that he is always under the watchful eyes of Allah and that he cannot escape from his hold and accountability. Therefore, whether he is alone or in a crowd, he always fears Allah and obeys His laws and commands. Further, this Faith in Allah takes him to the highest rank of morality, and he shuns narrow-mindedness and haughtiness. He fully comprehends that the entire universe belongs to Allah, and therefore, his friendship and enmity will not be personal but will be for the sake of Allah alone. Thus, the sphere of his love, mercy and service gets wider. He fully understands that every good thing that he possesses is from Allah and hence he should not be haughty and arrogant; Faith in Allah develops in him humility and not haughtiness and arrogance. Faith in Allah takes man to the zenith of self-respect and self-esteem, and he becomes fearless and does not bow to other false powers, because he believes Allah alone to be the Possessor of all powers. Thus, man begins to obey Allah's commands quite fearlessly.

Faith in Allah makes man believe that Allah is Self-Sufficient and Just; that His Law is unbiased; that none else has the power to interfere in His Divinity and save any wrongdoer from His Wrath; and that he can achieve salvation only through the good deeds and Allah's Mercy. With this belief man never becomes complacent nor does he groom false hopes and desires. Faith in Allah also makes man believe that Allah is the Possessor of inexhaustible treasures and powers and hence, he never gets disheartened. It develops in him that power of patience, constancy and perseverance that help him confront with courage the greatest of the material powers.

It also cleans his heart of the impurities of avarice and develops instead contentment. Though he seeks opulence from Allah, but never adopts devious methods to acquire it, because he fully understands that it is Allah Who bestows opulence or indigence according to His Wisdom, and thus remains contented with whatever is bestowed on him and keeps on discharging his obligated duties.

Faith in Allah

(١) عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَ إِقَامِ الصَّلَاةِ وَ إِيْتَاءِ الزَّكَاةِ وَ الْحَجِّ وَ صَوْمِ رَمَضَانَ - (بخاری و مسلم)

(1) It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "The foundation of Islam has been laid down on five things: (1) Bearing witness that there is no god but Allah and that Muhammad is Allah's servant and His Prophet; (1) Establishing prayers; (3) Payment of *Zakat* (poor-due); (4) Performance of Hajj; and (5) Fasting in the month of Ramazan." [Bukhari, Muslim]

Explanation: These are the five pillars on which the structure of Islam is built. Believing Allah to be the only God means that man shall believe that Allah alone is worthy of our worship and service; He alone is our Lord, Master and Ruler; everyone and everything is dependent on Him. The desire to know Him and seek Him has been embedded in our nature; He alone can be the centre of our struggle and striving, and there is none else who can become the objective of our life.

We can obtain knowledge about Allah only through His Prophets. The Prophets tell us how to live according to the Will of Allah. Therefore, belief in the Prophets is also necessary along with the belief in Allah. The last and final Prophet is Hazrat Muhammad (pbuh). To obtain the correct system of life, it is essential to have faith in Prophet

Muhammad (pbuh) and accept his guidance, because he is the last representative of Allah on earth.

Prayers, on the one hand, are the remembrance and worship of Allah and, on the other, they are declaration and manifestation of our servitude to Him. The Prayers daily refresh Allah's remembrance and the belief of His omnipresence, and creates love for Him in our hearts. Prayers keeps on reminding us that a day would come when we have to present ourselves before Allah's court and give account of our life, and to give good account we have to lead our entire life in the obedience and servitude of Allah.

Through Fasting, we can control our desires. When we achieve this control, we never give preference to other things over the Will of Allah. To achieve Allah's good pleasure, we can turn away from every undesirable thing and sacrifice every comfort. We develop such sense of duty and responsibility that we cannot act against the Will of Allah.

The Zakat (poor-due) reminds us the rights of the servants of Allah. Zakat removes love of wealth from our hearts. It increases our sense of ethics and gives us the wealth of purity of self and broad-mindedness. The worst prison for man is the locker-rooms and strong-rooms where his spirit and soul gets imprisoned along with his wealth. As a lamp spends its oil liberally to light up its environment, similarly man, on the one hand, serves his fellowmen by spending his wealth liberally and, on the other hand, purifies his soul and achieves real happiness.

Hajj implants in our hearts Allah's Greatness and His love. It creates permanent love in our hearts for Islam. Hajj prepares us to struggle and strive for the supremacy of Islam.

(۲) وَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نُهِينَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ فَكَانَ يُعْجِبُنَا أَنْ يَجِيئَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلُ فَيَسْأَلُهُ وَ نَحْنُ نَسْمَعُ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ يَا مُحَمَّدُ! أَتَانَا رَسُولُكَ فَزَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ قَالَ: صَدَقَ، قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: اللَّهُ. قَالَ فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: اللَّهُ. قَالَ فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ وَ جَعَلَ فِيهَا مَا جَعَلَ؟ قَالَ: اللَّهُ. قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَ خَلَقَ الْأَرْضَ وَ نَصَبَ هَذِهِ الْجِبَالَ، اللَّهُ أَرْسَلَكَ؟ قَالَ نَعَمْ. قَالَ: وَ زَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَ لَيْلَتِنَا. قَالَ: صَدَقَ. قَالَ: فَبِالَّذِي أَرْسَلَكَ، اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ نَعَمْ. قَالَ: وَ زَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا. قَالَ: صَدَقَ. قَالَ: بِالَّذِي أَرْسَلَكَ، اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ نَعَمْ. قَالَ: وَ زَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا. قَالَ: صَدَقَ. قَالَ: فَبِالَّذِي أَرْسَلَكَ، اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: نَعَمْ قَالَ: وَ زَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حَجَّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقَ قَالَ: ثُمَّ وُلِيَ وَ قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرِيدُ عَلَيْهِنَّ وَلَا أَنْقُصُ مِنْهُنَّ فَقَالَ النَّبِيُّ ﷺ لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ.

(بخاری و مسلم)

(2) It is reported by Hazrat Anas bin Malik: "We had been forbidden to ask the Prophet of Allah (without any particular necessity) about anything. Hence, we desired that an intelligent bedouin could come and ask him and we could listen. So, one of the people of the desert (a bedouin) came and said: "O Muhammad, your emissary came to us and told us that you claim that Allah has sent you as His Prophet." He (the Prophet) said: "He spoke the truth." Then he asked: "Who created the heavens?" He (the Prophet) said: "It is Allah." He asked: "Who created the earth?" He said: "It is Allah." Then he asked: "Who

erected these mountains and who made whatever is made in them?" He said: "It is Allah." Then he asked: "By that Entity Who has created the heavens and the earth and erected these mountains, has Allah sent you?" He said: "Yes." He said: "Your emissary said that five prayers in day and night are obligatory on us." He said: "He spoke the truth." He said: "By Him Who has sent you as a Prophet, has Allah commanded about it?" He said: "Yes." He said: "Your emissary said that Zakat is obligatory in our wealth." He (the Prophet) said: "He spoke the truth." He asked: "By the Entity Who has sent you as the Prophet, has Allah ordered you so?" He said: "Yes." He said: "Your emissary said that it is also obligatory every year to fast in the month of Ramazan." He said: "He spoke the truth." He asked: "By the Entity Who has sent you as the Prophet, has Allah ordered you about it?" He said: "Yes." He said: "Your emissary also told us that Hajj of the House of Allah (Ka'ba) is obligatory on those who can afford to reach it." He said: "He spoke the truth." (The narrator) says that that person turned back saying: "By the Entity Who has sent you with the Truth, I will neither add anything to it (on my own) nor will I subtract anything from it." Hence, the Prophet (pbuh) said: "If he has told the truth, then he is sure to enter Paradise." [Bukhari, Muslim]

Explanation: That is, I have been sent as a Prophet by that Allah who has created the heavens, the earth and the entire world.

That is, Hajj is obligatory on those who can afford to travel to Makkah.

(۳) وَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ وَ يُؤْمِنُ بِالْمَوْتِ وَ يُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ وَ يُؤْمِنُ بِالْقَدْرِ۔
(ترمذی)

(3) It is narrated by Hazrat Ali bin Abu Talib that the Prophet of Allah (pbuh) said: "No person can be a Believer

till he does not have faith in four things: Bear witness that there is no god but Allah and that I am, Muhammad, is the Prophet of Allah; He has sent me with Truth; have faith in death (that it is sure to come); have faith in resurrection after death; and have faith in fate." [Tirmizi]

(۴) وَ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ النَّخَعِيِّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ، قَالَ قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَ- (مسلم)

(4) Hazrat Sufiyan bin Abdullah Thaqafi narrates: He says that I asked: "O Prophet of Allah, tell me about a (comprehensive) thing about Islam that I need not ask anyone else about it after you." He said: "Say, I believe in Allah and then be steadfast." [Muslim]

Explanation: In a few words, the gist of the entire Islam has been presented in this Saying. Faith in Allah is indeed the foundation of Islam. Faith in Islam does not mean just to believe in the existence of Allah; rather, it is essential to believe in all the Attributes and Rights of Allah. Only that person would achieve success and salvation who believed in Allah, and believed Him to be the Creator, Cherisher and Sovereign and showed constancy in this belief and no power or fear or avarice could make him deviate from the Faith. It is a good fortune to be steadfast after declaring Faith in Allah and making a promise to serve Him alone. The Holy Quran says: *"Verily those who say, 'Our Lord is Allah,' and remain firm (on the Path) – on them shall be no fear, nor shall they grieve. Such shall be Companions of the Garden, dwelling therein (for aye); a recompense for their (good) deeds."* (46:13-14) In another place, it is stated: *"Those who say, 'our Lord is Allah,' and, further, stand straight and steadfast, the angels descend on them (from time to time); 'Fear you not!' (they suggest), 'Nor grieve! But receive the Glad Tidings of the Garden (of Bliss), that which you were promised! We are your protectors in this life and in the Hereafter; therein shall you*

have all that your souls shall desire; therein shall you have all that you ask for.” (The Quran, 41:30-31)

(٥) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولَ مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتِهِ- (بخاری و مسلم)

(5) Hazrat Abu Hurairah reports that the Prophet of Allah (pbuh) said: "The Satan comes to any one of you and says: Who created that thing? Who created that thing? Until he asks, who created your Lord? When the situation reaches this stage, he should stop and seek the protection of Allah." [Bukhari, Muslim]

Explanation: That is, the Satan makes evil suggestions in the minds of the people. He suggests when Allah is the Creator of all things, there should be a creator of Allah too. When such thoughts develop in the mind, we should immediately know that these are the evil suggestions of Satan and seek protection of Allah and remove such thoughts from our mind. The Quran also suggests that in the event of evil suggestions of Satan, we should seek Allah's protection and take His refuge (refer Verse 36 of Chapter 41, Verses 98&99 of Chapter 16, Chapter 96, and Chapter 114).

(٦) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ هَذَا خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهَ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ آمَنْتُ بِاللَّهِ وَرُسُلِهِ- (بخاری و مسلم)

(6) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "People will be asking questions to each other till they say that all the creatures were created by Allah; well who created Allah? When any person finds himself in such a position, he should say: "I believe in Allah and His Prophets." [Bukhari, Muslim]

Explanation: This teaching is imparted to those who believe in Allah and His Prophet. It is being instructed that when a Believer comes across such faithless talks, he should reject them by saying that he believes in Allah and His Prophet and that he cannot get involved in such useless discussions. That entity cannot be God who requires a progenitor. Only fools and faithless persons indulge in such loose talks.

(٧) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ النَّاسُ
يَتَسَاءَلُونَ حَتَّى يُقَالَ هَذَا خَلَقَ اللَّهُ الْخَلْقَ فَمَنْ خَلَقَ اللَّهَ. فَيَذَا
قَالُوا ذَلِكَ فَقُولُوا اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ
يَكُنْ لَهُ كُفُوًا أَحَدٌ. ثُمَّ لِيَتَفَلَّنْ عَنْ يَسَارِهِ ثَلَاثًا وَلِيَسْتَعِذَّ بِاللَّهِ مِنَ
الشَّيْطَانِ الرَّجِيمِ.

(ابو داود)

(7) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "People will be asking questions to each other till they say that all the creations were created by Allah; well who created Allah? When people talk in this fashion, say: "Allah is One. He is Eternal and Absolute. He begets not, nor is He begotten and there is none like unto Him. Then spit thrice on his left, and seek protection of Allah from Satan, the cursed one." [Abu Dawood]

Explanation: It means that when people begin to engage themselves in frivolous talks and get entangled in nonsensical questions like when Allah has created everything, who created Allah, you should recite Chapter 112 (Surah *Ikhlās*) of the Holy Quran, in which the fundamental Attributes of Allah have been described. The first Attribute of Allah which has been described in Surah *Ikhlās* is that He is One, and none is like Him. So to compare Him with other creations and raising the question as to who created Him is unjustifiable. Then it is stated that He is Eternal, Self-Sufficient and Absolute, and hence there cannot be any defect in His Person. Therefore, the question does not arise as to who His creator is. If there

were to be a creator of Allah, then He would not remain self-sufficient but would be dependent on others for His existence, and He cannot be declared Absolute. God or Allah can be only that entity who is not dependent on others for His existence, who is Eternal and does not have any associates, because for eternity perfection is required and for perfection unity or oneness is required. When we believe in several gods, the power and authority would get distributed between them, and we cannot say about any one god that he is the master of absolute authority and power. When the power and authority gets restricted, then no god could remain great and master of perfection. Hence, it should be accepted that Allah is One; He is Self-Sufficient, Absolute and Eternal; and the question of there being a creator of Him does not arise at all.

Then, it is stated that "He begets not, nor is He begotten and there is none like unto Him." It is quite evident that the entity who is One and none is like unto Him cannot be a father or son of anyone else. If it is believed that He has offspring, then His Oneness would not remain.

(۸) وَ عَنْ عُثْمَانَ بْنِ عَفَّانٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

(مسلم)

(8) Hazrat Uthman bin `Affan narrates that the Prophet of Allah (pbuh) said: "The person who died in such a state that he (surely) knew that there was no god but Allah, shall enter the Paradise." [Muslim]

Explanation: The last abode of the person who believes in monotheism (Oneness of God) is Paradise. The entire life of the person who has the knowledge about the Oneness of God is moulded in the mould of monotheism. Hence, such a person becomes eligible for the greatest gift of Allah (Paradise). If a believer in monotheism is unmindful of the practical demands of monotheism in his life, he might have to face punishment from Allah before entering the Paradise or Allah might forgive him altogether. Persons

should not get deceived that just believing in monotheism is enough and that they need not believe in the Prophethood. Without the guidance of the Prophet, a person can neither acquire full knowledge about monotheism, nor would he be able to know about the practical demands of monotheism. It is also the demand of the monotheism itself that man should believe in the Prophethood.

(٩) وَ عَنْ أَبِي ذَرٍّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبٌ أَبْيَضُ وَ هُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَ قَدْ اسْتَبَقَظَ فَقَالَ: مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ، قُلْتُ وَ إِنْ زَنَى وَ إِنْ سَرَقَ؟ قَالَ وَ إِنْ زَنَى وَ إِنْ سَرَقَ، قُلْتُ وَ إِنْ زَنَى وَ إِنْ سَرَقَ؟ قَالَ وَ إِنْ زَنَى وَ إِنْ سَرَقَ- قُلْتُ وَ إِنْ زَنَى وَ إِنْ سَرَقَ؟ قَالَ: وَ إِنْ زَنَى وَ إِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ-

(بخاری و مسلم)

(9) This is narrated by Hazrat Abu Zar. He says that: "I went to the Prophet of Allah (pbuh). He was asleep covering himself with a white piece of cloth. Then I went again when he had woken up. He (the Prophet) said: "Whoever says "There is no god but Allah," and then died on it he shall certainly enter the Paradise." I said: "Even if he had committed fornication and even if he had committed theft." He said: "Yes, even if he had committed fornication and even if he had committed theft." I (again) said: "Even if he had committed fornication and even if he had committed theft." He said: "Yes, even if he had committed fornication and even if he had committed theft." I again said: "Even if he had committed fornication and even if he had committed theft." He said: "Yes, even if he had committed fornication and even if he had committed theft; in spite of Abu Zar." [Bukhari, Muslim]

Explanation: The topic of this Saying is similar to the topic of the previous Saying. The final abode of the person who dies with a firm belief in monotheism is Paradise. This Saying further throws light on the fact that man has innate

human weaknesses and a Believer can also commit mistakes and sins, but his nature cannot be rotten. As soon as he commits a mistake he tries to redeem it and never insists on it. Allah grants him with the wherewithal of repentance and internal and external purification. With the belief in monotheism, it is impossible for a monotheist to stick on to the sins and wrongdoings.

One should not get deceived from this kind of Sayings that except for monotheism, Islam does not give importance to other beliefs, duties, rights and responsibilities. The only objective of such Sayings is to stress that Islam gives fundamental importance to monotheism. The main objective of the Prophets has been to bring out the humanity from the servitude of many false gods to the servitude of One True God. Hence, the person who knows this fact that there is no Divinity in anything other than the True One God, and that he has to worship and serve only Him, he will certainly try to walk the straight path and try to discharge all his duties towards his Creator and those obligated on him concerning fellowmen and other creatures.

That is, however bad Abu Zar feels he shall enter the Paradise. The Prophet of Allah used to impart such teachings only to those who had perfected their Islamic knowledge and knew what Islam is, what is to be believed and what are the duties and rights to be discharged and fulfilled. He had instructed not to narrate such Sayings before commonality in order that they might not get mistaken and develop any kind of false notions.

Sacrosanctity and Holiness of Allah

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي
إِنِّي أَدَمٌ وَلَمْ يَكُنْ لَهُ ذَالِكُ وَ شَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَالِكُ، فَأَمَّا
تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي وَ لَيْسَ أَوَّلُ الْخَلْقِ

يَأْمُونَ عَلَيَّ مِنْ إِعَادَتِهِ، وَ أَمَّا سَتْمُهُ إِيَّايَ فَقَوْلُهُ اتَّخَذَ اللَّهُ وَلَدًا وَ
 أَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ.

(احمد، بخاری، مسلم، ابو داؤد، نسائی)

(1) Hazrat Abu Hurairah narrates that the Prophet of Allah (pbuh) said: "Allah says: The child of Adam (man) denied Me though he should not have done it, and he abused Me though he should not have done it. His denying Me is in the sense that he says that as (Allah has) created me for the first time, He will never resurrect me (after death) though creating him for the first time was not as easy as creating him the second time. His abusing Me is, that he says that Allah has adopted a son although I am One, Eternal and Absolute; I beget not, nor am I begotten and there is none like unto Me." [Bukhari, Muslim, Ahmed, Abu Dawood, Nasai]

Explanation: It is My promise that I shall give life to the people after their death, and then I shall take account of their deeds. But there are some who deny Me by denying the life after death and falsify My Greatness under which this entire universe has been created, although if they had contemplated they would have easily understood that how can I, Who gave them life in the first place, be unable to give them life again after their death.

Saying that Allah has offspring is denial of His Greatness and nullifying His Attributes of Oneness, Eternity and Omnipresence.

(٢) وَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَحَدٌ
 أَصْبَرَ عَلَى آذَى يَسْمَعُهُ مِنَ اللَّهِ يَدْعُونَ لَهُ الْوَلَدَ ثُمَّ يُعَافِيهِمْ وَ
 يَرْزُقُهُمْ.

(2) Hazrat Abu Musa Ash`ari reports that the Prophet of Allah (pbuh) said: "There is none who has such patience and constancy than Allah to suffer the annoying and offensive talks; people claim progeny for Allah and still He

keeps them in good health and gives them sustenance.”
[Bukhari, Muslim]

Explanation: If Allah wishes He can destroy a person for his bad deeds and when he is committing a bad deed. But it is His Mercy and Forbearance that Allah gives man enough latitude to mend himself and provides him with sustenance too.

(٣) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّوَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ يَسُبُّ الدَّهْرَ وَ أَنَا الدَّهْرُ بِيَدِي الْأَمْرُ أَقْلِبُ اللَّيْلَ وَالنَّهَارَ-
(بخاری، مسلم، احمد)

(3) Hazrat Abu Hurairah narrates that the Prophet of Allah (pbuh) said: "Allah says: Abusing the time, the child of Adam (man) hurts Me, because I am the Time; power and authority is in My Hands, and I am the One Who alternates the night and the day." [Bukhari, Muslim, Ahmed]

Explanation: Time does not exist. It is just an annexation. Alternation of night and day and every kind of regulatory power and the right of disposal is under Allah's control and authority. At the time of a calamity or difficulty if man abuses time he is actually abusing Allah because Allah alone has the power and authority over all things including the Time.

(٤) وَ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحَدِيثِيَّةِ عَلَى آثَرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ- قَالَ وَ قَالَ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَ كَافِرٌ، فَأَمَّا مَنْ قَالَ مُطِرْنَا بِفَضْلِ اللَّهِ وَ رَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي

وَ كَافِرٌ بِالْكَوَكِبِ، وَ أَمَّا مَنْ قَالَ مُطِرْنَا بِنُوءٍ كَذَا وَ كَذَا فَذَلِكَ
كَافِرٌ بِي وَ مُؤْمِنٌ بِالْكَوَكِبِ۔
(بخاری و مسلم)

(4) Hazrat Zaid bin Khalid Juhani says that the Prophet of Allah (pbuh) led the Fajr prayers in Hudaibia at the dawn of the night in which rain had fallen. When he finished the prayers he turned towards the people and said: "Do you know what your Lord has said?" They said: "Allah and His Prophet know better." He (the Prophet) said: "He (Allah) has said that some of my servants believed in Me and some turned Unbelievers. Whoever said that the rain fell because of the Mercy and Beneficence of Allah believed in Me and denied the stars, and whoever said that the rain fell on us because of that and that star, he denied Me and believed in the stars." [Bukhari, Muslim]

Explanation: It has been made clear in this Saying that man's destiny, his loss and benefit, or falling of rain, everything is in the hands of Allah and that there is none other than Him who performs these and all other acts. To believe that rain falls due to the working of some star or the other and to forget the power, glory, mercy and beneficence of Allah on such occasions is a great insult to Him. There is no denying of the existence of the stars and other planets and their usefulness in the overall Scheme of Allah, but they are helpless and obedient creatures of Allah and have no power to influence anything or cause things to happen. Everything is under the control and authority of Allah, and we should depend on Him alone and all our hopes should be attached to Him alone.

(۵) وَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى لَيَغْفِرُ
لِعَبْدِي مَا لَمْ يَقَعِ الْحِجَابُ۔ قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا الْحِجَابُ؟
قَالَ أَنْ تَمُوتَ النَّفْسُ وَ هِيَ مُشْرِكَةٌ۔
(احمد، بیہقی)

(5) Hazrat Abu Zar says that the Prophet of Allah (pbuh) said: "Almighty Allah forgives His servants if there is no barrier." People asked: "What is the barrier, O Prophet

of Allah?" He said: "That someone dies when he is a polytheist." [Ahmed, Baihaqi]

Explanation: If a person believes in some other entity as god apart from Allah, and begins to associate it in Allah's Divinity and attached all his hopes with it, then he creates such a barrier between him and the True God that he no longer remains entitled for the Mercy and Forgiveness of Allah. If he repents and begins to believe, worship and serve Allah again, Allah will certainly forgive him. But if he dies in the state of polytheism, he will not find any of his actions worthy and strong enough to remove the barrier that he has created between him and His God.

Mercy and Forgiveness

(۱) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.

(بخاری، مسلم، ترمذی)

(1) It is reported by Hazrat Abu Hurairah that the Prophet of Allah said: "When Allah created the creation, he wrote in His Book, which is with Him in the heavens, that My Mercy has supremacy over My Wrath."

[Bukhari, Muslim, Tirmizi]

Explanation: In another narration the words "My Mercy has preceded My Wrath" have been used. It means that Allah's Mercy has supremacy. It is His Mercy that He created mankind and established a chain of Prophethood and Revelation for its guidance. It is His Mercy that He does not seize the wrongdoers and oppressors immediately, but gives them time and opportunity to repent and mend themselves. People deny Him and still He sustains them. They reject His Guidance and persecute His Prophets, still His punishment does not descend on them instantly and He gives them all the time to think and mend their ways. His Mercy will manifest fully in the Hereafter where He will adjudicate. The Holy Quran also declares: "My Mercy

extends to all things" (7:156). Allah's Mercy has the fundamental role in His Scheme of Things and not His Wrath. The entire system of the universe is established on Mercy and Justice of Allah. His Wrath descends only on those who exceed the limits of rebellion and oppression.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنَّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ فِيهَا يَتَعَاطَفُونَ وَ بِهَا يَتَرَاحَمُونَ وَ بِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا وَ آخَرَهَا اللَّهُ تِسْعًا وَ تِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.

(بخاری، مسلم، ترمذی)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "There are one hundred Mercies of Allah, out of which He has bestowed one part on mankind, Jinns, animals and the creatures of the earth, because of which they love and show mercy to each other and because of this a wild animal shows affection and compassion to its progeny. And He has reserved ninety-nine mercies with which He will show compassion towards His servants on the Day of Judgement."

[Bukhari, Muslim, Tirmizi]

Explanation: Wherever and in whatever form this love and mercy are manifested, it is indeed the effects of Allah's Mercy which He has bestowed on this world. Allah's complete Mercy will be manifested in the Hereafter. Those who are negligent of the Hereafter here would find themselves deprived of Allah's Mercy there.

(٣) وَ عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ: قَدِمَ عَلَى النَّبِيِّ ﷺ سَبْيٌ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحَلَّبَ ثَدْيُهَا تَسْعَى فَإِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَالْصَّقَتْهُ بِبَطْنِهَا وَارْضَعَتْهُ فَقَالَ لَنَا النَّبِيُّ ﷺ أَتَرُونَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ فَقُلْنَا لَا وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ فَقَالَ اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا.

(بخاری، مسلم)

(3) Hazrat Umar bin al-Khattab says that a few prisoners were brought to the Prophet of Allah (pbuh). A woman was noticed amongst these prisoners from whose breasts milk was flowing and she was searching for her baby. Whenever she found a baby amongst the prisoners, she used to pick it up and breastfeed her. The Prophet of Allah (pbuh) said: "What do you think; can this woman throw her baby into the fire?" We said: "No. She will not throw her baby (into the fire) if she has the power to do so." He said: "Allah is more compassionate on His servants than this woman is on her baby." [Bukhari, Muslim]

Explanation: Because of His Mercy and Compassion Allah has sent His Prophets and Books for the guidance of His servants. Moreover, He does not immediately chastise those who ignore His Guidance and follow the untruth, but gives them respite after respite to repent. In spite of it, if some people want to remain away from the Truth and the Guidance, He does not force them to accept it.

In another narration, the words: "*None shall get ruined in spite of Allah except that person who is bound to be ruined*" have been used. Allah is not the source of destruction, but is a treasure of mercy and beneficence. He is such a refuge that can be fully trusted. In such a situation if someone gets ruined then it is because of the ruination that he himself has created. Allah will not protect and save that person who prefers his own destruction over his salvation and success. Allah is not bounded by His Mercy that he cannot ignore it and act according to justice and fair play.

(٤) وَ عَنْ أَبِي ذَرِّ الْغِفَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ عَزَّوَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَ أَزِيدُ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا أَوْ أَغْفِرُ وَ مَنْ تَقَرَّبَ مِنِّي شَبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا وَ مَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا وَ مَنْ أَتَانِي

يَمْنِي أَتَيْتُهُ هَزُولَةً وَ مَنْ لَقِيَ بِقُرَابِ الْأَرْضِ حَظِيئَةً لَا يُشْرِكُ بِي شَيْئًا لَقِيَتْهُ بِمِثْلِهَا مَغْفِرَةً. (مسلم- ترمذی)

(4) It is narrated by Hazrat Abu Zar al-Ghiffari that the Prophet of Allah (pbuh) said: "Allah says that: Any who performs one good deed shall be rewarded ten times and I shall award him even more, and any who commits a bad deed shall be requited only once or I shall forgive him. Whoever comes near Me to the extent of the span of a hand, I shall be nearer to him to the extent of an arm's length, and whoever comes near Me to the extent of an arm's length, I shall be nearer to him to the extent of two arms' length, and whoever comes walking towards Me, I shall rush towards him. Whoever meets me with the earth-full of sins, I shall meet him with the like quantity of forgiveness, on the condition that he shall not have associated anyone else with Me." [Muslim, Tirmizi]

Explanation: That is, the Mercy of Allah is always eager to reach towards His servants, if they proceed towards Him and respond to His calls hopeful of gaining His Mercy.

(۵) وَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِيمَا يَخِينُ عَنْ رَبِّهِ عَزَّوَجَلَّ قَالَ: أَذْنَبَ عَبْدٌ ذَنْبًا. فَقَالَ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي فَقَالَ تَبَارَكَ وَ تَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَ يَأْخُذُ بِالذَّنْبِ ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي. فَقَالَ تَبَارَكَ وَ تَعَالَى عَبْدِي أَذْنَبَ ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَ يَأْخُذُ بِالذَّنْبِ ثُمَّ عَادَ فَأَذْنَبَ فَقَالَ أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي ۚ فَقَالَ تَبَارَكَ وَ تَعَالَى أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَ يَأْخُذُ بِالذَّنْبِ إِعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ. (بخاری و مسلم)

(5) Hazrat Abu Hurairah says that the Prophet of Allah (pbuh) narrating from his Mighty and Exalted Lord said: "A servant committed a sin and said: 'O Allah, forgive my sin.' Almighty and Exalted (Allah) said: 'My servant committed a

sin and he knew that there is his Lord who forgives the sin and calls to account the sin.' After sometime, he again committed a sin and said: 'O Allah, forgive my sin.' Almighty and Exalted (Allah) said: 'My servant committed a sin and he knew that there is his Lord who forgives the sin and calls to account the sin.' After sometime, he again committed a sin and said: 'O Allah, forgive my sin.' Almighty and Exalted (Allah) said: 'My servant committed a sin and he knew that there is his Lord who forgives the sin and calls to account the sin; (if this is the state of your reverting back to Me) do whatever you want to do, I have forgiven you.' [Bukhari, Muslim]

Explanation: Hence, it is the right of this servant on Me that I should forgive his sin and should not withhold My Mercy from him.

The repentance described in this Saying does not mean the formal repentance but means the pure and real repentance. A Believer too sometimes commits sin, but as soon as he commits it he immediately remembers the Lordship of Allah and His wrath and punishment, and sincerely repents and Allah too forgives him. Anyhow, because of human weakness, he commits sin's again and again, but never forgets the Wrath and punishment of Allah and repents again and again and tries to walk on the straight path of Allah as far as possible. Such a person becomes eligible for the Mercy and Forgiveness of Allah even if he were to commit mistakes and sins again and again.

(٦) عَنْ ثَوْبَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا أَحْبَبُّ أَنْ لِي الدُّنْيَا بِهَذِهِ الْآيَةِ "يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا" الْآيَةَ. فَقَالَ رَجُلٌ فَمَنْ أَشْرَكَ؟ فَسَكَتَ النَّبِيُّ ﷺ ثُمَّ قَالَ أَلَا وَمَنْ أَشْرَكَ ثَلَاثَ مَرَّاتٍ.

(احمد)

(6) It is narrated by Hazrat Thauban that I have heard the Prophet of Allah (pbuh) saying: "I do not like to have

the entire world in exchange for this Verse: **يَا عِبَادِيَ الَّذِينَ** **أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ** **ط إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا** **ط** *"O my Servants who have transgressed against their souls, despair not of the Mercy of Allah; for Allah forgives all sins for He is Oft-Forgiving, Most Merciful."* (The Quran, 39:53) A person asked: "Well, even that person who is polytheistic?" The Prophet of Allah remained silent (for a while) and then said thrice: "Listen, even he who is polytheistic." [Ahmed]

Explanation: That is, those who have transgressed their souls by committing sins and disobedience should not despair of the Mercy of Allah, because Allah can forgive even the greatest of the sins of polytheism if a polytheist repents and reverts back to the worship and servitude of One True God.

(٧) **وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَامَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةٍ وَ قُمْنَا مَعَهُ فَقَالَ أَعْرَابِيٌّ وَ هُوَ فِي الصَّلَاةِ اللَّهُمَّ ارْحَمْنِي وَ مُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ قَالَ لِلْأَعْرَابِيِّ لَقَدْ تَحَجَّرْتَ وَاسِعًا-** (بخاری)

(7) Hazrat Abu Hurairah says that once the Prophet of Allah (pbuh) stood up to perform prayers and we too stood up along with him. One Bedouin said during the prayers: "O Allah, Have mercy on me and mercy on Muhammad and do not show mercy on anyone else." After the completion of the prayers, the Prophet said to the Bedouin: "You narrowed down a very vast and extensive thing." [Bukhari]

Explanation: That is, the Mercy of Allah is very extensive and vast; why did you narrow it down only to two persons?

(۸) وَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُدْخِلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيرُهُ مِنَ النَّارِ وَلَا أَنَا إِلَّا بِرَحْمَةِ اللَّهِ- (مسلم)

(8) Hazrat Jabir narrates that the Prophet of Allah (pbuh) said: "The good deeds of any person amongst you, including me, cannot take him to the Paradise, nor can it save him from the Fire (of the Hell) except with the Mercy of Allah." [Muslim]

Explanation: Man cannot reach excellence and perfection in the performance of worship and servitude of Allah in spite of his best efforts; there always will remain some shortcomings and defects. Hence, it is the Mercy of Allah alone which overlooks all these defects and with its help alone man can achieve success and salvation in the Hereafter.

(۹) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ أَشَدُّ فَرْحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَأَنْتَ رَاحِلَتُهُ بِأَرْضٍ فَلَاةٍ فَأَنْفَلْتَتْ مِنْهُ وَ عَلَيْهَا طَعَامُهُ وَ شَرَابُهُ فَأَيَسَ مِنْهَا فَأَتَى شَجَرَةً فَأَضْطَجَعَ فِي ظِلِّهَا قَدْ آيَسَ مِنْ رَاحِلَتِهِ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ هُوَ بِهَا قَائِمَةً عِنْدَهُ فَأَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ عَبْدِي وَ أَنَا رَبُّكَ أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ- (مسلم)

(9) It is reported by Hazrat Anas that the Prophet of Allah (pbuh) said: "When any servant (of Allah) turns to Allah in repentance, Allah becomes happier than that person amongst you who loses his mount along with the food and water, and after extensive search lies down under the shade of a tree disappointed, and while lying down thus disappointed he finds his mount standing near him and he catches hold of its rope and cries out with delight and happiness: 'O Allah, You are my servant and I am Your Lord; commits this mistake because of extensive happiness.'" [Muslim]

Explanation: That is, because of extensive happiness, utters wrong words. In this Saying, the vast and extensive Mercy of Allah has been described. In the Gospel too, we find very impressive similitudes of Allah's Mercy and Forgiveness. For example; it is stated in one place: *"How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goes into the mountains, and seeks that which is gone astray? And if so be that he finds it, verily I say unto you, he rejoices more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."* (Mathew, 18:12-14) In another place citing the example of a sheep, it is stated: *"I say unto you, that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance."* (Luke, 15:7) Similarly, another similitude has been given of that son who was unscrupulous and had wasted all his wealth in riotous living. When he was in distress, he said: *"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called by son. But the father said to his servants, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry, for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."* (Luke, 15:18-24)

(١٠) وَ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتَرْهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: نَعَمْ أَيْ رَبِّ حَتَّى قَرَّرَهُ بِدُنُوبِهِ وَ رَأَى فِي نَفْسِهِ

أَنَّهُ قَدْ هَلَكَ قَالَ: سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَ أَنَا أَغْفِرُهَا لَكَ الْيَوْمَ،
فَيُعْطَى كِتَابُ حَسَنَاتِهِ وَ أَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى
رُؤُوسِ الْخَلَائِقِ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى
الظَّالِمِينَ- (بخاری و مسلم)

(10) Hazrat Ibn Umar narrates that the Prophet of Allah (pbuh) said: "(On the Day of Judgement) Allah will bring the Believer near him, will cover him with his covering and will conceal him. Then (Allah) will say: 'Are you aware of this sin? Are you aware of this sin?' He (the Believer) will say: 'Yes, my Lord' (I am well aware of them), and thus Allah will make him confess to all his sins and he will think in his soul he will be ruined (because of his sins). He (Allah) will say: 'I had kept hidden your sins in the world and today I am going to forgive you.' He will be given the record of his good deeds. As for the Unbelievers and hypocrites, they will be summoned before all the creations and (a proclamation will be made that) 'these are the people who had related falsehood towards their Lord; indeed Allah's Wrath is on the oppressors.'" [Bukhari, Muslim]

Explanation: That is, Allah will take him under his protection and save him from humiliation.

If the Believer is indeed a true Believer and had not been an oppressor and a rebel, then Allah will treat him with kindness and mercy on the Day of Judgement. Allah will forgive all those wrongs that he might have committed due to human weakness and will save him from the humiliation of the Day of Judgement. On the contrary, the Unbelievers and the hypocrites will be humiliated and disgraced publicly before all the creations of Allah on the Day of Judgement and will certainly face the Wrath and Punishment of Allah.

(۱۱) وَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ رَفِيقٌ وَ يُحِبُّ الرِّفْقَ وَ يُعْطِنُ عَلَى الرِّفْقِ مَا لَا يُعْطِنُ عَلَى الْعُنْفِ وَمَا لَا يُعْطِنُ عَلَى مَا سِوَاهُ۔
(مسلم)

(11) It is reported by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "Allah is indeed Kind and Gentle, and likes kindness and gentleness, and grants on (show of) kindness that thing which He does not grant either on harshness and or grant on any other thing." [Muslim]

Explanation: It is understood from this Saying that Allah likes the attitude of kindness and gentleness, and He helps those who are kind and gentle, because He Himself is Kind and Gentle. His Anger and Wrath are reserved only for the evil-mongers, evildoers and oppressors, though Allah gives sufficient respite to the evildoers too so that they could repent and adopt the straight path. However, when their rebellion exceeds the limit, they become the victim of Allah's Wrath and Anger. In addition to Allah being Kind and Gentle, He is also Just and Equitable, and none can escape His justice.

Greatness of Allah

(۱) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعٍ فَقَالَ إِنَّ اللَّهَ عَزَّوَجَلَّ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَ يَرْفَعُهُ يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ بِالنَّهَارِ وَ عَمَلُ النَّهَارِ بِاللَّيْلِ۔
(احمد، مسلم، ابن ماجه)

(1) Hazrat Abu Musa al-Ash`ari says that the Prophet of Allah (pbuh) stood amongst us and said four: "The Mighty and Exalted Allah never sleeps and neither is it compatible with His Greatness that He should sleep; He raises and lowers the scale (of justice); the deeds of the night in the day, and the deeds of the day in the night are placed before Him." [Ibn Maaja]

Explanation: Allah is never negligent; He neither sleeps nor slumbers: *"No slumber can seize Him nor sleep"* (The Quran, 2:255). He is free of all such human weaknesses. Moreover, every power is concentrated in Him; He lowers and rises whomsoever He likes; He grants more sustenance to some and gives measured sustenance to some. All His decisions are wise, just and equitable, although man, because of his defective intelligence, cannot comprehend them fully. Allah's Greatness and Sovereignty is such that all the deeds and working of man are placed before Him, though He has direct knowledge of all things.

(٢) وَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ وَ يَخْفِضُ الْقِسْطَ وَ يَرْفَعُهُ حِجَابُهُ النَّارُ لَوْ كَشَفَهَا لَأَخْرَقَتْ سُبْحَاتِ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ ثُمَّ قَرَأَ أَبُو عُبَيْدَةَ: فَلَمَّا جَاءَ مَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ-

(مسلم، احمد، ابن ماجه)

(2) It is narrated by Hazrat Abu Musa al-Ash'ari that the Prophet of Allah (pbuh) said: "Allah never sleeps and neither is it compatible with His Greatness that He should sleep; He raises and lowers the scale (of justice). His veil is the glow (that is between Him and His creatures) and if He were to raise it, the August Splendour of His Face would burn down everything within the sight." Then Hazrat Abu Ubaida recited (the Verse of the Quran): *"When he (Moses) came to the (Fire), a voice was heard: 'Blessed are those in the Fire and those around: And Glory to Allah, the Lord of the Worlds.'*" (The Quran, 27:8)

[Muslim, Ahmed, Ibn Maa'ja]

Explanation: It is understood from this Saying that if the human eyes are not able to see Allah, it is not because that some veil or darkness is in between; rather, the actual reason behind it is that Allah's Greatness and Splendour are acting as veils in the same manner as the sun's rays and its luminosity act as veils to sun itself. When Prophet

Moses (pbuh) expressed his desire to see Allah, he could not bear with it and fell unconscious and the mountain was blasted away (refer The Quran, 7:143).

(٣) وَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي أَرَى مَا لَا تَرَوْنَ وَ أَسْمَعُ مَا لَا تَسْمَعُونَ أَطْلَبُ السَّمَاءَ وَ حَقٌّ لَهَا أَنْ تَبْطَأَ مَا فِيهَا مَوْضِعُ أَزْبَعِ أَصَابِعٍ إِلَّا عَلَيْهِ مَلَكٌ سَاجِدٌ لَوْ عَلِمْتُمْ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَ لَبَكَيْتُمْ كَثِيرًا وَلَا تَلْدُذُّنُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ وَ لَخَرَجْتُمْ عَلَى الصُّعَدَاتِ تَجَازُونَ إِلَى اللَّهِ تَعَالَى- قَالَ أَبُو ذَرٍّ وَاللَّهِ لَوِذْتُ آتَى شَجَرَةً تُغْضَدُ.

(ترمذی، ابن ماجہ، احمد)

(3) Hazrat Abu Zar reports that the Prophet of Allah (pbuh) said: "I see that which you do not see and I hear that which you do not hear. The sky is sputtering and it is bound to sputter. There is no space measuring four fingers in the sky where there is no prostrating angel. If you were to know the things that I know, you would laugh less and weep more and would not enjoy your wives in your beds and would have run towards Allah crying loudly into the valleys." Hazrat Abu Zar says: "Would it be I happened to be a tree, which would have been cut down (from its roots)." [Tirmizi, Ibn Maaja, Ahmed]

Explanation: The Greatness, Glory and Splendour of Allah have been described very impressively. The best way of explaining subtle and imperceptible reality is to talk about the effects that it bears on the exterior environment than talking directly about it. It is the capacity and power of endurance of a Prophet which gives him strength to keep his senses intact after gaining direct and real knowledge of the things hidden to the ordinary mortals. If someone other than the Prophet were to know about the things that the Prophets know, his condition would turn out to be that which has been described in the Saying; he would have no interest in the affairs of the world or enjoy its comforts.

There is no place in heavens where some angel or the other is not found in acts of worship, and the state of heavens is such that it is sputtering. In spite of this, man is unconscious of what is happening now and what is going to happen in future.

(٤) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقْبِضُ اللَّهُ الْأَرْضَ يَوْمَ الْقِيَامَةِ وَ يَطْوِي السَّمَاءَ يَمِينِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ آيْنَ مُلُوكِ الْأَرْضِ؟
(بخاری، مسلم، احمد)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "On the Day of Judgement, Allah will take possession of the earth and roll over the heavens in his right hand and say: "I am the Monarch; where are the kings of the earth?"

[Bukhari, Muslim, Ahmed]

Explanation: Similar statement is also found in the Holy Quran: "No just estimate have they made of Allah, such as is due to Him. On the Day of Judgement the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand. Glory to Him, High is He above the partners they attribute to Him." (39:67) In this Saying and in the above Verse of the Quran, a unique description of the Power, Authority and Greatness of Allah has been made. On the Day of Judgement, the reality will be fully evident that the earth and the heavens are in Allah's possession, and the monarchy of the worldly kings was temporary and has ended, and there is only One True Monarch and that is Allah.

(٥) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ يَصْرِفُهُ كَيْفَ يَشَاءُ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: أَلَلَّهُمْ مُصْرِفَ الْقُلُوبِ صَرَفَ قُلُوبِنَا عَلَى طَاعَتِكَ۔
(مسلم)

(5) Hazrat Abdullah bin Umar narrates that the Prophet of Allah (pbuh) said: "The hearts of the children of Adam are between the two fingers of the fingers of Rahman; He turns them as He likes." Then the Prophet of Allah prayed: "O Allah, the Turner of the hearts, turn our hearts towards your obedience." [Muslim]

Explanation: Not only the exoteric but also the esoteric is also under the control of Allah, and He can turn our hearts to any direction He wants. We should always pray Allah to turn our hearts towards His obedience and servitude. Allah turns man's heart according to his choice. Man should be very careful about the choices he makes in the world.

(٦) وَ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ أَغْرَابِيٌّ وَقَالَ جُهِدَتِ الْأَنْفُسُ وَ جَاعَ الْعِيَالُ وَ نُهِكَّتِ الْأَمْوَالُ وَ هَلَكَتِ الْأَنْعَامُ فَاسْتَسْقَى اللَّهَ لَنَا فَأَنَّا نَسْتَشْفِعُ بِكَ عَلَى اللَّهِ وَ نَسْتَشْفِعُ بِاللَّهِ عَلَيْكَ. فَقَالَ النَّبِيُّ ﷺ: سُبْحَانَ اللَّهِ! سُبْحَانَ اللَّهِ! فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ ذَلِكَ فِي وَجْهِهِ أَصْحَابِهِ ثُمَّ قَالَ: وَنَحَكَ إِنَّهُ لَا يُسْتَشْفَعُ بِاللَّهِ عَلَى أَحَدٍ شَأْنُ اللَّهِ أَعْظَمُ مِنْ ذَلِكَ وَنَحَكَ أَتَذَرِي مَا اللَّهُ إِنْ عَرَّشَهُ عَلَى سَمَاوَاتِهِ هَكَذَا. وَ قَالَ بِإِصْبَعِهِ مِثْلَ الْقُبَّةِ عَلَيْهِ. وَ إِنَّهُ لَيَنْطِطُ بِهِ أَطِيطَ الرَّحْلِ بِالرَّاكِبِ.

(6) Hazrat Jubair bin Mut'im says that a Bedouin came to the Prophet of Allah (pbuh) and said: "People's lives are in great distress; children are starving, properties have been destroyed, cattle have died. Therefore, pray Allah for rain. We want your intercession before Allah, and we require Allah's intercession before you." (On hearing this), the Prophet began reciting *Subhan Allah, Subhan Allah*, and he did not stop saying it till he perceived its effects on the faces of his Companions. Then he said: "Woe unto you! Allah does not plead His intercession before anyone; His Sublimity is greater than this. Woe unto you! Do you know what (the Sublimity of) Allah is? His throne is established in the heavens like this; he made a dome

shape edifice with his fingers, and said: "It is sputtering because of His Greatness as the camel saddle splutters from the weight of the rider." [Abu Dawood]

(٧) وَ عَنْ أُمِّ الْعَلَاءِ الْأَنْصَارِيَّةِ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ لَا أَذْرِي وَ أَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي وَلَا بِكُمْ. (بخاری)

(7) Hazrat Ummi al-'Ala al-Ansariyah says that the Prophet of Allah (pbuh) said: "By Allah, I do not know what will be done to me and will be done to you, though I am the Prophet of Allah." [Bukhari]

Explanation: Hazrat Muhammad is the true Prophet of Allah. Under instructions from Allah, he has taught people the realities of life and guided them to the straight path of Allah and has informed them that they have to attend Allah's Court on an appointed Day where they will be judged. In spite of all this, he had such perception of Allah's Greatness that he says that he himself does not know what will happen to the people when Allah manifests Himself with all His Glory and Splendour. He says that he is unable to draw a correct picture of that fearsome scene.

(٨) وَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فِيمَا يَزِيءُ عَنْ رَبِّهِ عَزَّوَجَلَّ أَنَّهُ قَالَ: يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَ جَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا، يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِيكُمْ. يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أَطْعِمْكُمْ. يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي اكْسُكُمْ. يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَ أَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّوْنِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَ آخِرَكُمْ وَ أُنْسَكُمْ وَ جَنَّتُمْ كَانُوا عَلَى آتْفَى قَلْبٍ رَجُلٍ وَاحِدٍ مِّنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ

أَوَّلَكُمْ وَ آخِرَكُمْ وَ إِنْ سَكُم وَ جَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبٍ رَجُلٍ
وَاحِدٍ مِّنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ
أَوَّلَكُمْ وَ آخِرَكُمْ وَ إِنْ سَكُم وَ جَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ وَ
سَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي
إِلَّا كَمَا يَنْقُصُ الْخَيْطُ إِذَا دَخَلَ فِي الْبَحْرِ. يَا عِبَادِي إِنَّمَا هِيَ
أَعْمَالُكُمْ أَخْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ
اللَّهُ تَعَالَى وَ مَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ. (مسلم، ترمذی)

(8) Hazrat Abu Zar says that the Prophet of Allah (pbuh) narrating from the Mighty and Exalted Allah said that He says: "O My servants, I have forbidden on Myself oppression and have forbidden it between you too; hence, do not oppress each other. O My servants, you are all astray except those whom I show the path; hence, seek guidance from Me, I shall guide you. O My servants, you are all hungry except those whom I feed; hence, seek food from Me, I shall feed you. O My servants, you are all naked except those whom I clothe; hence, seek clothes from Me. O My servants, you all commit mistakes day and night, I forgive all sins, hence, seek forgiveness from Me, I shall forgive you. O My servants, you are not in a position to harm Me that you can cause losses to Me, nor can you be in a position to benefit Me that you can benefit Me. O My servants, if all of your previous and latter (generations), your men and your Jinns were to become like the person who fears (Allah) the most amongst you, it would not add anything to My Monarchy. O My servants, if all of your previous and latter (generations), your men and your Jinns were to become like the person who is the most iniquitous and wicked amongst you, it would not diminish anything from My Monarchy. O My servants, if all of your previous and latter (generations), your men and your Jinns were to assemble in a field and seek from me and I fulfil all their requests, it will not decrease anything from what I possess, except the decrease that a needle causes when it enters the sea. O My servants, it is your deeds that I count and

hold for you; then I shall compensate fully for them. Hence, one who gets good compensation should thank Almighty Allah, and the one who gets something different (i.e. bad compensation) should blame himself." (Muslim, Tirmizi)

Explanation: This Saying throws light on many important matters. Allah is Great and Independent of any needs; none can either benefit Him or harm Him; everyone is dependent on Him. As the water in the sea does not get decreased by immersing a needle into it and taking it out, similarly Allah's treasures do not get decreased if He provides every need of every human being and every Jinn. The similitude of sea is given just to explain Allah's Greatness; otherwise, the magnitude of sea is nothing compared to Allah's Greatness. It has been obligated on us not to oppress others, because Allah does not like oppression. Every individual is responsible for his deeds and Allah will reward or punish according to the deeds. If one is rewarded, he should thank Allah that he did not allow his good deeds to go waste and that it was Allah who provided him the wherewithal to do good deeds. If someone is punished for his bad deeds, he should blame himself and none else, because Allah is Just and Equitable.

(٩) وَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ عَزَّوَجَلَّ يَا عِبَادِي كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَاقَيْتُ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ وَ مَنْ عَلِمَ أَنِّي أَقْدِرُ عَلَى الْمَغْفِرَةِ فَاسْتَغْفِرْ لِي بِقُدْرَتِي غَفَرْتُ لَهُ وَلَا أَبَالِي، وَ كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ فَاسْتَهْدُونِي أَهْدِكُمْ وَ كُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَغْنَيْتُ فَاسْأَلُونِي أُغْنِيَكُمْ وَلَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ وَ حَيَّكُمْ وَ مَيِّتَكُمْ وَ رَطْبَكُمْ وَ يَابِسَكُمْ اجْتَمَعُوا عَلَى أَشْفَى قَلْبٍ مِّنْ قُلُوبِ عِبَادِي مَا نَقَصَ فِي مُلْكِي جَنَاحٌ بَعُوضَةٍ، وَلَوْ اجْتَمَعُوا عَلَى أَتْفَى قَلْبٍ عَبْدٍ مِّنْ عِبَادِي مَا زَادَ فِي مُلْكِي مِنْ جَنَاحِ بَعُوضَةٍ، وَلَوْ أَنَّ أَوْلَكُمْ وَ آخِرَكُمْ وَ حَيَّكُمْ وَ مَيِّتَكُمْ وَ رَطْبَكُمْ وَ يَابِسَكُمْ

اجْتَمَعُوا فَسَأَلَنِي كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ أُمْنِيَّتُهُ فَأَعْطَيْتُ كُلَّ سَائِلٍ مِنْهُمْ مَا سَأَلَ مَا نَقَصَنِي كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِشَفَةِ الْبَحْرِ فَعَمَسَ فِيهَا إِبْرَةً ثُمَّ انْتَزَعَهَا كَذَلِكَ لَا يَنْقُصُ مِنْ مُلْكِي، ذَلِكَ بِأَنِّي جَوَادٌ مَا جِدْتُ صَمَدًا عَطَائِي كَلَامٌ وَ عَذَابِي كَلَامٌ إِذَا أَرَدْتُ شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ۔

(احمد، مسلم، ترمذی)

(9) It is narrated by Hazrat Abu Zar that the Prophet of Allah said: "The Mighty and Sublime Allah says: O My servants, you are all sinners except those whom I forgive; hence, seek My forgiveness, I shall forgive you. Any person who knows that I have the power to forgive, and then on the basis of that power seeks My forgiveness, I forgive him and I do not care (for the consequences).. O My servants, you are all astray except those whom I show the path; hence, seek guidance from Me, I shall guide you. O My servants, you are all indigent except those whom I make wealthy; hence, ask Me, I shall make you wealthy. If your previous and latter (generations), your living and your dead, your dampened and your dried out, altogether were to become the most hard-hearted man amongst you, it would not diminish My Monarchy even to the extent of a mosquito's wing, and if all of them were to become like the person who fears (Allah) the most, it will not add to My Monarchy even to the extent of a mosquito's wing. If your previous and latter (generations), your living and your dead, your dampened and your dried out, were to assemble together and every petitioner amongst them were to petition Me for whatever he desires to the extreme extent, and I were to grant every one of them what they have asked for, it will not cause any loss to Me, just like a person passing by the seashore and dipping a needle into the sea and then removing it (which does not decrease the water in the sea) so it will not diminish anything in My Monarchy. This is because I am Very Generous, Exalted, Self-Sufficient and Refuge of everything; My Word is My Award and My Word is My Punishment (I do not have to do anything). When I intend to do something, I just say "Be," and it is." [Ahmed, Muslim, Tirmizi]

Explanation: A complete picture of monotheism has been presented in this Saying. This Saying shows that the real protector and helper of man is only Allah. Hence, man should trust Allah alone and beseech His help when in distress. Only that person can walk on the straight path of life who has made Allah his helper and sustainer. Only Allah's Mercy can guide man towards the straight path and can protect him from committing sins and help him lead a righteous and pious life. Therefore, man should always have trust in Allah and should consider walking on the straight path his foremost duty.

Whatever man possesses has been granted by Allah, and everyone is dependent on Him. Therefore, man should beseech help from Him alone and should not consider anyone else as his sustainer and remover of difficulties.

That is, Allah is Self-Sufficient; nothing is lacking with Him. He is Exalted and Possessor of great Powers. Rebellion of his creatures does not harm His Monarchy. Generosity does not diminish anything in his treasures. He is Great and Sublime on his own, and His Greatness and Sublimity do not depend on anyone's obedience or disobedience.

Here the Arabic word *Samad* has been translated as "Self-Sufficient and Refuge of everything." The literal meaning of *Samad* is "rock." During the assault of the enemy forces, refuge used to be taken of a rock. In the Psalms and other books, God has been referred to as "the Rock" or "the Rock of Help" (refer Psalms, 18:2; 62:2, 6; 71:3; 94:22). That chief is also called *Samad* who has no other chief above him, and all rush to him for their requirements, and he does not have to go anywhere to fulfil his needs. Calling Allah *Samad* means that He is Self-Sufficient, that all others are dependent on Him, and that He does not need any helper or assistant. He helps and sustains all others. Therefore, man should call Him alone and seek help from Him alone in all his needs and difficulties.

That is, for doing something Allah need not have to accumulate resources. He is so Powerful that when He intends to create something, He just has to say "Be," and it is instantly gets created (refer the Quran, 2:117; 3:48, 59; 6:83; 16:40; 19:35; 36:82; 40:68). The order and line of causes wait for His Command, and He does not have to wait for anything; He is the cause of everything.

(١٠) وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَجْلُوا اللَّهَ يَغْفِرْ

لَكُمْ. (احمد، طبرانی)

(10) Hazrat Abu al-Darda says that the Prophet of Allah (pbuh) said: "Revere and venerate Allah, He will forgive you." [Ahmed, Tabarani]

Explanation: That is, always remember Allah's Greatness and Sublimity, and obey His Commands in every segment of your life, He will forgive you and bestow His Mercy on you.

(١١) وَ عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ خَطِيبًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ:

مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ رَشَدَ وَ مَنْ يَعْصِيهِمَا فَقَالَ: قُمْ، أَوْ

قَالَ إِذْهَبْ فَيُبْسَ الْخَطِيبُ أَنْتَ. (ابو داؤد)

(11) Hazrat `Adi bin Hatim narrates that an orator delivered a sermon in the presence of the Prophet of Allah (pbuh) and said (during the sermon) that: "Whoever obeys Allah and His Prophet follows the right path, and whoever disobeys both of them ..." He (interrupted him) and said: "Stand up," or said: "Go away; you are a bad orator." [Abu Dawood]

Explanation: Disobeyed both of them, i.e. disobeyed Allah and His Prophet. The orator combined both Allah and His Prophet with single pronoun which created a kind of equality. The Prophet of Allah (pbuh) was not ready to tolerate even a slight negligence with regard to Allah's Greatness and Sublimity. Therefore, he severely reprimanded the orator to give due deference to the

Greatness of Allah. In another narration of the Muslim, it is reported that the Prophet of Allah (pbuh) said: *"You are a bad orator; say whoever disobeys Allah and His Prophet,"* i.e. you should have described Allah and His Prophet separately. If the mark of monotheism and the Greatness of Allah has been firmly established in the heart, such kind of negligence can be overlooked, but sometimes the situation in which the speaker and the audience find themselves demands that even such slight negligence should not be tolerated.

(۱۲) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَقُولَنَّ أَحَدُكُمْ عَبْدِي وَ أَمَتِي كُلُّكُمْ عِبْدُ اللَّهِ وَ كُلُّ نِسَائِكُمْ إِمَاءُ اللَّهِ وَ لَكِنَّ لِيَقُلَنَّ غُلَامِي وَ جَارِيَّتِي وَ فَتَايَ وَ فَتَاتِي وَلَا يَقُلِ الْعَبْدُ رَبِّي وَ لَكِنَّ لِيَقُلَنَّ سَيِّدِي-

(مسلم)

(12) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "No one amongst you should call (his slave or slave-girl) as my slave or my slave-girl. You are all servants (slaves) of Allah and all women are saive-girls of Allah. Rather, you should say my attendant and my maid, and my boy and my girl. No slave should call (his master) as my lord; rather say, my chief." [Muslim]

Explanation: It means that man should always remember and keep in his view the Lordship and Greatness of Allah and his own status as His servant. He should not utter anything which does not suit his servitude or which lacks a sense of the Greatness of Allah.

(۱۳) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ تَعَالَى الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أَدْخَلْتُهُ النَّارَ وَ فِي رَوَايَةٍ قَدْفَتُهُ فِي النَّارِ-

(مسلم)

(13) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Almighty Allah says: 'Grandeur is my cloak and Greatness is my trousers. Any

who disputes with me regarding any one of the two, I shall admit him into the Fire (of the Hell).' In another narration, it is stated: 'I shall throw him into the Fire (of the Hell).'
[Muslim]

Explanation: In another narration, instead of "Greatness is my trousers," the words "Honour is my trousers" have been used. The meaning of the Saying is that as the cloak and the trousers are parts of man's apparel and he does not like any other to take away his apparel, similarly the Grandeur, Honour and Greatness are just like the personal apparel of Allah. Any person who makes claims of greatness, honour and grandeur wants to share these attributes with Allah, which he has no right to do. Man should always remember that Grandeur, Greatness and other lofty attributes are the preserve of Allah. The only thing that suits man is sense of servitude and lowness compared to Allah's Grandeur and Greatness. A sense of his own grandeur and greatness leads man to destruction.

(۱۴) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصْرِفُهُ كَيْفَ يَشَاءُ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: أَلَلَّهُمَّ مُصْرِفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ۔
(مسلم)

(14) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "All hearts of the children of Adam are between Allah's two fingers as a single heart; He turns them as he likes." Then the Prophet of Allah prayed: "O Turner of the hearts! Turn our hearts towards your obedience." [Muslim]

Explanation: Allah controls not only the exoteric but the esoteric feelings and conditions of man. He turns man's heart in whatever direction He likes. Unfortunate are those whose hearts are turned towards evil, oppression and rebellion, and fortunate are those whose hearts are inclined towards the obedience and servitude of Allah. Allah guides towards righteousness only those who seek it

and those who do not care about right and wrong, Allah also does not care for them and leaves them to destruction. When men pray: "O Allah, turn our hearts towards Your obedience and servitude," Allah will certainly guide them towards the straight path and righteousness which in turn help them achieve success, salvation and His good pleasures.

Self-Respect of Allah

(١) عَنِ الْمُغِيرَةِ قَالَ: قَالَ سَعْدُ بْنُ عُبادَةَ لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتَيْنِ لَضَرَبْتُهُ بِالسَّيْفِ غَيْرَ مُصَفِّحٍ فَلَمَّ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَقَالَ اتَّعَجِبُونَ مِنْ غَيْرَةِ سَعْدٍ وَاللَّهِ أَنَا أَغَيْرُ مِنْهُ وَاللَّهِ أَغَيْرُ مِنِّي وَ مِنْ أَجْلِ غَيْرَةِ اللَّهِ حَرَّمَ اللَّهُ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ وَ مِنْ أَجْلِ ذَلِكَ بَعَثَ الْمُنْذِرِينَ وَالْمُبَشِّرِينَ وَلَا أَحَدٌ أَحَبَّ إِلَيْهِ الْمُدْحَةُ مِنَ اللَّهِ وَ مِنْ أَجْلِ ذَلِكَ وَعَدَ الْجَنَّةَ.

(بخاری)

(1) It is narrated from Hazrat Mugheera that Sa'd bin 'Ubada said that if I see any man with my woman (in a compromising state), I will cut him to pieces with my sword. When this statement reached the Prophet of Allah (pbuh), he said: "Are you amazed with the self-respect of Sa'd? By Allah, I am more self-respecting than him and Allah is even more self-respecting than I. Therefore, He has forbidden all obscene and abominable things whether visible or hidden. None likes more than Allah not to give occasion for excuses, and therefore, he sent Warners (of the punishment of Hell) and Heralders (of the glad tidings of Paradise), and there is none other than Allah who likes the glorification, and therefore, He has promised Paradise." [Bukhari]

Explanation: As man's jealousy does not tolerate to see his wife in a compromising position with another man,

similarly Allah's jealousy does not tolerate that His servants should indulge in obscene and abominable acts. Therefore, Allah has forbidden all obscene and abominable things whether visible or hidden. Allah also does not like that people should associate others with Him.

That is the Prophets and Messengers. Allah does not like that His servants should become victims of His wrath unknowingly. Therefore, He has sent his Prophets and Messengers so that they can guide people towards the straight path and save them from the Wrath of Allah.

That is, Allah likes the most that His servants should always remember Him and glorify and praise Him. Allah promises that this act of praising and glorification of Allah takes man to the Paradise.

(2) It is narrated from Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Mighty and Sublime Allah is self-respecting; His self-respect is that His servant doing something which He has forbidden (i.e. Allah feels bad about it)." [Bukhari]

(۳) وَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللَّهِ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ۔
(بخاری)

(3) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "O Brotherhood of Muhammad, By Allah, there is none other than Allah who has more self-respect that His servant or His maid committing fornication." [Bukhari]

Explanation: Allah's self-respect does not tolerate that His servants should commit fornication or such other abominable acts.

(٤) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَ شِرْكُهُ وَ فِي رِوَايَةٍ فَأَنَا مِنْهُ بَرِيءٌ هُوَ لِلَّذِي عَمَلَهُ- (مسلم)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Almighty Allah says: 'Of all the partners, I am more indifferent of partnership (polytheism). Any who performs a deed and associates someone in it along with Me, I separate Myself from him and his association (polytheism).' In another narration it is stated: 'I am displeased with such a deed; that deed belongs to him for whom it is performed.'" [Muslim]

Explanation: That is, the self-respect of Allah never likes that anyone is associated with Him when there is none like unto Him. When everything and everyone is His creation, how anyone or anything can be His partner in any manner whatsoever. Allah demands pure and unadulterated worship and servitude from His servants. He does not accept any act of worship or servitude which is adulterated with polytheism or which combines the objective of good pleasure of Allah with the good pleasure of others. In the Holy Quran, the polytheists have been described along with the fornicators (24:3). In the Bible too, polytheism has been compared with fornication and acts of abomination. (Refer, Exodus, 20:3-7; 34:14-18; Leviticus, 20:5-8; Deuteronomy, 5:8-10; Isaiah, 57:3-9; Jeremiah, 2:5-28; 3:9-1.) There is a great likeness between polytheism and fornication. Polytheism too is a very abominable act like fornication. Therefore, polytheism has been described in the Holy Quran as abominable. The man who is a polytheist falls down from the lofty position that Allah has given him amongst his other creatures. The Quran describes this fall thus: *"If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by bird, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place"* (The Quran, 22:31)

(۵) وَ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّوَجَلَّ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا، وَابْتَغَى بِهِ وَجْهَهُ- (ابو داؤد، نسائی)

(5) It is narrated by Hazrat Abu Umama that the Prophet of Allāh (pbuh) said: "The Mighty and Sublime Allah accepts only that deed which is performed purely for Him alone and through which His good pleasure is sought." [Abu Dawood, Nasai]

(۶) وَ عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اَللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَتَنَّا يُعْبَدُ اِشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ- (رواه مالک مرسلًا)

(6) It is narrated by Hazrat `Ata bin Yasar that the Prophet of Allah (pbuh) said: "O Allah, do not allow my grave to become an idol that it is worshipped. The Wrath of Allah has been very intense on those who had made the graves of their Prophets objects of prostration (worship)." [Malik]

Explanation: That is, it should not so happen that after me people should start worshipping my grave.

Worship of any object other than Allah is not permissible. It is the right of Allah to worship Him alone. Any person, who worships anyone other than Allah, indeed challenges the self-respect of Allah and hence he cannot escape from the Wrath of Allah. When the previous nations and communities adopted polytheism, they began worshipping their respective Prophets and made their graves objects of worship. Hence, they could not escape from the Wrath of Allah and were severely punished.

(۷) وَ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ: يَقُولُ: مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ- (ترمذی)

(7) Hazrat Ibn `Umar says that I heard the Prophet of Allah (pbuh) saying: "Whoever took an oath on other than Allah, committed polytheism." [Tirmizi]

Explanation: Oath is taken in the name of that entity that is considered great and supreme. If oath is taken in the name of an entity other than Allah, it means that it is considered equal to Allah, which is nothing but polytheism. Moreover, taking oaths unnecessarily and frequently is disapproved in Islam, because such action degrades the dignity of the oath and also the entity in whose name the oath is taken. However, when situations necessitate or demand an oath, it should be taken in the name of Allah alone. The people of Makkah used to take oath in the name of their ancestors and many other things fancied by them; the Prophet of Allah (pbuh) has forbidden this.

(٨) وَ عَنْ أَبِي سَعِيدٍ وَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى الْكِبْرِيَاءُ رِدَائِي وَالْعِزُّ إِزَارِي فَمَنْ نَازَعَنِي شَيْئًا مِنْهُمَا عَذَّبْتُهُ۔
(مسلم، ابو داؤد)

(8) Hazrat Abu Sayeed and Hazrat Abu Hurairah report that the Prophet of Allah (pbuh) said: "Almighty Allah says: 'Grandeur is my cloak and Greatness is my trousers. Whoever tries to snatch any one of them from me, I shall punish him.'" [Muslim, Abu Dawood]

Explanation: That is, grandeur, greatness and sublimity are the preserve of Allah alone. The only thing that suits man is humility and servitude of Allah. If man tries to claim greatness and grandeur for himself, he will be punished by Allah.

(٩) وَ عَنْ جَابِرِ بْنِ عَتِيكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنَ الْغَيْرَةِ مَا يُحِبُّ اللَّهُ تَعَالَى وَ مِنْهَا مَا يُبْغِضُ اللَّهُ تَعَالَى، فَأَمَّا الَّتِي يُحِبُّ اللَّهُ تَعَالَى فَالْغَيْرَةُ فِي الرَّبَبَةِ، وَ أَمَّا الْغَيْرَةُ الَّتِي يُبْغِضُهَا اللَّهُ فَالْغَيْرَةُ

فِي غَيْرِ رَيْبَةٍ، وَإِنَّ مِنَ الْخِيَلَاءِ مَا يُبْغِضُ اللَّهُ وَ مِنْهَا مَا يُحِبُّ اللَّهُ تَعَالَى، فَأَمَّا الَّتِي يُحِبُّهَا اللَّهُ تَعَالَى فَالْإِخْتِيَالُ الرَّجُلِ بِنَفْسِهِ عِنْدَ الْقِتَالِ وَالْإِخْتِيَالُ عِنْدَ الصَّدَقَةِ، وَأَمَّا الَّتِي يُبْغِضُهَا اللَّهُ تَعَالَى فَالْإِخْتِيَالُ فِي الْبَغْيِ وَالْفَخْرِ.

(ابو داؤد، نسائي)

(9) It is narrated by Hazrat Jabir bin `Ateek that the Prophet of Allah (pbuh) said: "Allah like some kinds of self-respect and dislikes some. The one that Allah likes is the self-respect in suspicion, and the one that Allah dislikes is the self-respect when there is no suspicion. There are some kinds of pride which Allah dislikes and some other kinds of pride which Allah likes. The pride that Allah likes is the pride at the time of war and charity, and the pride that Allah dislikes is the pride in rebellion and boasting." [Abu Dawood, Nasai]

Explanation: That is, when there is suspicion of abominable acts, man should feel that his self-respect and honour are under threat; Allah likes such kind of self-respect.

That is, when there is no suspicion of abominable acts, display of misplaced self-respect is against the principles of civility; Allah dislikes such display of self-respect.

Showing pride at the time of war should be for the Cause of Allah. Such show of pride helps in building up the morale of the Islamic forces and creates fright in the enemy. Pride during charity encourages man to spend even more and protects him from stinginess, and also motivates others to spend their wealth in charity. In other words, taking pride behooves those who show extraordinary courage and bravery against the enemies of Islam and those who spend their wealth in the cause of Allah and such other righteous acts. Deeds performed with selfish motives and for ostentation are not worthy of pride, but instead bring in ignominy, though people may not realise it.

The Prophet of Allah called Hazrat Ma`z bin Jabal thrice so that he could focus his complete attention to the words that the Prophet (pbuh) was going to speak, because of their importance.

This Saying describes that it is the right of Allah that His servants should worship and obey Him alone in every segment of their life and that they should not associate anything or anyone with Him. When they are the creatures and servants of Allah, it behooves them to worship and serve Him alone. They should neither adopt servitude of their self and their desires and nor should serve and obey men like them and other unanimated things like idols, sun, moon and stars. They are servants of One True God and worshipping and serving Him alone is the demand of our nature, which results in achieving peace and tranquility in our exoteric and esoteric life.

If man does not forget Allah's right, Allah will also not let his existence go waste and will certainly protect him from His Wrath and Punishment, which has been made ready for Allah's rebellious servants. Hence, if man forgets Allah's rights and gets involved in polytheism and infidelity, none can save him from the grave consequences. Hence, in one of the Sayings, the Prophet of Allah has warned: *"Any who dies in the state of associating other things with Allah, enters the Hell"* (Muslim: narrated by Hazrat Ibn Masood)

It is also understood from the Saying that Hazrat Ma`z had asked the Prophet of Allah (pbuh) whether he should give the glad tidings to the people. The Prophet had said: *"No, do not give them the glad tidings, because they would rely on it."* (Muslim). That is, the people would neglect performing righteous deeds.

The Rights of Allah

(١) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ رِذْفَ النَّبِيِّ ﷺ لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا مَوْخَرَةُ الرَّحْلِ فَقَالَ يَا مَعَاذُ بْنُ جَبَلٍ! فَقُلْتُ لَبَّيْكَ يَا رَسُولَ

اللَّهُ وَ سَعْدَيْكَ! ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ، يَا مَعَاذَ بَنِ جَبَلٍ! قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَ سَعْدَيْكَ، ثُمَّ سَارَ سَاعَةً، ثُمَّ قَالَ يَا مَعَاذَ بَنِ جَبَلٍ! قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَ سَعْدَيْكَ. قَالَ هَلْ تَذَرِي مَا حَقُّ اللَّهِ عَزَّوَجَلَّ عَلَى الْعِبَادِ؟ قَالَ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ. قَالَ فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا. ثُمَّ سَارَ سَاعَةً. ثُمَّ قَالَ يَا مَعَاذَ بَنِ جَبَلٍ! قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَ سَعْدَيْكَ! قَالَ هَلْ تَذَرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ. قَالَ أَنْ لَا يُعَذِّبَهُمْ. (بخاری، مسلم)

(1) Hazrat Ma`z bin Jabal narrates that: "I was sitting behind the Prophet of Allah (pbuh) on a mount and there was only the back portion of the camel saddle between me and him. He (the Prophet) called me: "O Ma`z bin Jabal." I said: "I wait intent upon your service, O Prophet of Allah, time after time." We rode for a while; he called: "O Ma`z bin Jabal." I said: "I wait intent upon your service, O Prophet of Allah, time after time." We rode for a while; he called (again): "O Ma`z bin Jabal." I said: "I wait intent upon your service, O Prophet of Allah, time after time." He said: "Do you know what the right of Allah over His servants is?" I said: "Allah and His Prophet know better." He said: "The right of Allah over His servants is that they should worship Him alone and should not associate anything with Him." Then we rode for a while. Then He said: "O Ma`z bin Jabal." I said: "I wait intent upon your service, O Prophet of Allah, time after time." He said: "Do you know what the right of the servants over Allah is if they do so?" I said: "Allah and His Prophet know better." He said: "That He should not punish them." [Bukhari, Muslim]

Explanation: The Prophet of Allah called Hazrat Ma`z bin Jabal thrice so that he could focus his complete attention to the words that the Prophet (pbuh) was going to speak, because of their importance.

This Saying describes that it is the right of Allah that His servants should worship and obey Him alone in every segment of their life and that they should not associate anything or anyone with Him. When they are the creatures and servants of Allah, it behooves them to worship and serve Him alone. They should neither adopt servitude of their self and their desires and nor should serve and obey men like them and other unanimated things like idols, sun, moon and stars. They are servants of One True God and worshipping and serving Him alone is the demand of our nature, which results in achieving peace and tranquility in our exoteric and esoteric life.

If man does not forget Allah's right, Allah will also not let his existence go waste and will certainly protect him from His Wrath and Punishment, which has been made ready for Allah's rebellious servants. Hence, if man forgets Allah's rights and gets involved in polytheism and infidelity, none can save him from the grave consequences. Hence, in one of the Sayings, the Prophet of Allah has warned: *"Any who dies in the state of associating other things with Allah, enters the Hell"* (Muslim: narrated by Hazrat Ibn Masood)

It is also understood from the Saying that Hazrat Ma`z had asked the Prophet of Allah (pbuh) whether he should give the glad tidings to the people. The Prophet had said: *"No, do not give them the glad tidings, because they would rely on it."* (Muslim) That is, the people would neglect performing righteous deeds.

(٢) وَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ لِأَمَوْنَ أَهْلِ النَّارِ عَذَابًا لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ فَيَقُولُ: نَعَمْ. فَيَقُولُ: أَرَدْتُ مِنْكَ أَمَوْنَ مِنْ هَذَا وَ أَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ. (بخاری، مسلم)

(2) It is narrated by Hazrat Anas from the Prophet of Allah (pbuh) that he said: "Allah (on the Day of Judgement) will ask that person of the Hell who would be afflicted with

the least of the punishment: 'If you had all the things of the earth with you, would you be ready to give them as ransom to save yourself from this (punishment)?' He will say: 'Yes.' He (Allah) will say: 'I had asked you a lesser thing than this when you were in the loins of Adam, and it was that do not associate anything with Me; but you refused and associated others (with Me).' [Bukhari, Muslim]

Explanation: That is, Allah says that I had demanded from you a thing which was easier and quite natural. I had demanded from you that you should worship and serve Me alone and that you should not give that position and status to others which rightly belonged to Me. But you ignored this demand and began worshipping and serving others along with Me, and oppressed yourself by dividing my Divinity.

(٣) وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى إِنِّي وَالْجِنَّ وَالْإِنْسُ فِي نَبَأٍ عَظِيمٍ أَخْلُقُ وَ يَعْْبُدُ غَيْرِي وَ آزُقُ وَ يَشْكُرُ غَيْرِي۔
(بہقی فی شعب الایمان)

(3) It is narrated by Hazrat Abu Darda that the Prophet of Allah (pbuh) said: "Almighty Allah says that: Indeed, the issue between Me, the mankind and the Jinns has turned into great news; I create them and they worship others than Me; I give them sustenance, they thank others than Me." [Baihaqi]

Explanation: How strange it is to worship someone who has not created you and thank him who does not sustain you; what can be a more heinous crime than this.

(٤) وَ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ ثَلَاثَةٌ وَاحِدَةٌ لِي وَ وَاحِدَةٌ لَكَ وَ وَاحِدَةٌ بَيْنِي وَ بَيْنَكَ، فَأَمَّا الَّتِي لِي فَتَعْبُدَنِي وَلَا تُشْرِكُ بِي شَيْئًا وَ أَمَّا الَّتِي لَكَ فَمَا عَمِلْتَ

مِنْ عَمَلٍ جَزَيْتُكَ بِهِ فَإِنْ أَغْفِرُ فَإِنَّا الْعَفْوَ الرَّحِيمُ، وَ أَمَّا الَّتِي بَيْنِي وَ بَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَالْمَسْئَلَةُ وَ عَلَيَّ الْإِجَابَةُ وَالْعَطَاءُ۔ (طبرانی فی الکبیر)

(4) It is narrated by Hazrat Salman Farisi that the Prophet of Allah (pbuh) said: "Almighty Allah says: 'O son of Adam, there are three things out of which one concerns Me, and one concerns you and one is common between you and Me. The thing that concerns Me is that you should worship Me alone and should not associate with Me any other thing; the thing that concerns you is that whatever deed you perform I should reward it, and if I forgive, I am Oft-Forgiving and Merciful. The thing which is common between you and Me is that it is your duty to supplicate and ask Me, and it is My responsibility to grant (your request) and provide.'" [Tabarani]

Explanation: That is, the demand of the relationship between Allah and His servants is that His servants should worship Allah alone and never associate anyone or anything with Him, nor should they call and supplicate others for their requirements and assistance, and it is the responsibility of Allah to listen to the supplications of His servants and grant and fulfill all their requests. It is the misfortune of the people that they do not know about the rights of Allah and show devotion to those who are not eligible for it. They pin their hopes on those entities which they themselves have fabricated and which do not possess any power of benefitting or harming others, and who themselves are the creatures of Allah and dependent on His Mercy and Sustenance.

(5) وَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى الْحُبُّ لِلَّهِ وَالْبُغْضُ لِلَّهِ۔ (ابو داؤد)

(5) It is narrated by Hazrat Abu Zar Ghifari that the Prophet of Allah (pbuh) said: "The most-loved deed amongst the deeds in the sight of Allah is that love which is for Allah alone and that enmity which is for Allah alone." [Abu Dawood]

Explanation: That is, it is the Right of Allah that His servants should love and hate others for the sake of Allah alone; the basis for love and hate should not be personal and selfish.

(٦) وَ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَحَبَّ عَبْدٌ عَبْدًا لِلَّهِ إِلَّا أَكْرَمَ رَبَّهُ عَزَّوَجَلَّ-
(احمد)

(6) It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "Whenever a person loves another person for the sake of Allah, he actually honoured his Mighty and Sublime Lord." [Ahmed]

Explanation: That is, it is the requirement of the Grandeur and Sublimity of Allah that man should love Allah's righteous and virtuous servants.

(٧) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَمَةِ: أَيْنَ الْمُتَحَابُّونَ بِيَجْلِي- أَلْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي-
(مسلم)

(7) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Allah will say on the Day of Judgement: 'Where are those who loved each other because of my Grandeur? Today I am going to bring them into the shade of my canopy; today there is no other canopy except my canopy.'" [Muslim]

Explanation: That is, where are those who acknowledged My Right; today they shall be richly rewarded for their faithfulness. Today they shall be under My canopy when there is no other canopy of mercy and safety. Today, those people shall be richly rewarded whose friendship and love for each other were based on My Grandeur and Might; they were not selfish and were devoted to Me alone. The thing that joined them together was the sense of My Might and Grandeur.

“True and selfless love is that which is cultivated only for the sake of Allah, Who is the end of all greatness and purity. There is no value for that love which is bereft of the sense of Allah's Greatness and Grandeur.

(۸) وَ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَحَبَّ لِلَّهِ وَ ابْغَضَ لِلَّهِ وَ أَعْطَى لِلَّهِ وَ مَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ. (ابوداؤد، ترمذی)

(8) It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: “One who loved for the sake of Allah, hated for the sake of Allah, gave for the sake of Allah and withheld for the sake of Allah, indeed completed the Faith.” [Tirmizi, Abu Dawood]

Explanation: It is the essentiality of man's Faith that everything he possesses should be meant for the Cause of Allah and all his dealings should be according to the Will of Allah. If he has to cultivate friendship with someone, hate someone, give something to someone, or withhold something from someone, the motive behind all these acts should be acquisition of the good pleasure of Allah. Without this motive, man's Faith remains incomplete and he cannot establish himself on truth and justice. If everything gets subservient to the Will of Allah, man cannot commit oppression on others, nor can he ignore the demands of truth and justice. This Saying has also been narrated by Hazrat Ma'z bin Anas and it ends with the words: “He completed his Faith.”

(۹) وَ عَنْ أَبِي ذَرٍّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ قَالَ: أَتَدْرُونَ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ قَائِلٌ: الصَّلَاةُ وَالزَّكَاةُ وَ قَالَ قَائِلٌ: الْجِهَادُ. قَالَ النَّبِيُّ ﷺ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ. (احمد، ابو داؤد)

(9) It is narrated by Hazrat Abu Zar that once the Prophet of Allah (pbuh) came to us and said: “Do you know the deed that Allah loves most?” Someone said, Salat (prayer) and Zakat (poor-due), and some other said, Jihad

(striving in the Cause of Allah). The Messenger of Allah said: "The most-loved deed in the sight of Allah is to love for the sake of Allah and hate for the sake of Allah." [Ahmed, Abu Dawood]

Explanation: Only the last words have been reported by Abu Dawood.

(١٠) وَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى: وَجِبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَ الْمُتَجَالِسِينَ فِيَّ، وَ الْمُتَزَاوِرِينَ فِيَّ، وَ الْمُتَبَاذِلِينَ فِيَّ- (موطأ امام مالك)

(10) Hazrat Ma`z bin Jabal says that I have heard the Prophet of Allah (pbuh) saying that: "Almighty Allah says: 'My love has been obligated upon those who love each other for My sake, who sit with each other for My sake, who meet each other for My sake, and who generously spend on each other for My sake.'" [Muatta Imam Malik]

Explanation: That is, Allah will certainly love and bestow His Mercy on those who love each other, meet each other and spend generously on each other only for the sake of Allah and to seek His good pleasure.

(١١) وَ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي هَذِهِ الْآيَةِ- "هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ" قَالَ رَسُولُ اللَّهِ ﷺ قَالَ رَبُّكُمْ: أَنَا أَهْلُ أَنْ أَتَّقِيَ فَلَا يُشْرِكُ بِي غَيْرِي وَ أَنَا أَهْلُ لِمَنْ أَتَّقِيَ أَنْ يُشْرِكَ بِي أَنْ أَغْفِرَ لَهُ- (ابن ماجه)

(11) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said about the Verse الْمَغْفِرَةِ وَأَهْلُ التَّقْوَى "هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ" [“He deserves to be feared and He has the Power to forgive (those who fear Him)"] (The Quran, 74:56) that: "Your Lord says: I deserve to be feared; hence, do not associate with Me any other, and I have the power to forgive him who fears me and does not associate anyone with me." [Ibn Maaja]

Explanation: That is, I will forgive and protect from the punishment of Hell one who acknowledged My Rights, feared Me and desisted from associating others with Me.

(١٢) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَمَرْتُكُمْ فَضَيَعْتُمْ مَا عَهَدْتُ إِلَيْكُمْ فِيهِ وَ رَفَعْتُمْ أَنْسَابَكُمْ فَالْيَوْمَ أَرْفَعُ لِنَفْسِي وَ أَضَيِّعُ أَنْسَابَكُمْ أَيْنَ الْمُتَّقُونَ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ۔
(بہقی فی شعب الایمان)

(12) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Almighty Allah will say on the Day of Judgement: I had commanded you, but you neglected the commands that I had given you and elevated your lineage. Today I will elevate My Origin and destroy your lineage. Where are the righteous? Verily the most honoured in the sight of Allah is (he who is) the most Righteous of you." [Baihaqi]

Explanation: That is, I shall obliterate all your racial and national pride, because of which you had become arrogant and used to treat others with contempt and oppress them. Today, it will be evident on you who has the right to Grandeur and Greatness and it will also be clear to you that only those are the most honoured in the sight of Allah who feared Allah the most and who were the most righteous.

(١٣) وَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَ حَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ وَلَا الْجَافِي عَنْهُ وَ إِكْرَامَ السُّلْطَانِ الْمُقْسِطِ۔ (ابو داؤد، بہقی فی شعب الایمان)

(13) It is narrated by Hazrat Abu Musa that the Prophet of Allah (pbuh) said: "Honouring an elderly Muslim, revering the scholar of the Quran who does not exaggerate in it (i.e. in the words and meanings of the Quran) and

honouring a just king are amongst the honour and reverence of Allah.” [Abu Dawood, Baihaqi]

Explanation: It is understood from this Saying that it is essential to honour and respect the person who is eligible for honour and respect. The person who does not respect those who are qualified for our respect and honour, is ignorant of the fundamental values and ethics of life and lacks that sense and insight because of which he honours and respects Allah and lowers himself before the Greatness and Sublimity of Allah. Cultivating sense of Allah's Greatness in our hearts and honouring honourable persons are not two separate acts but in reality one single act. Culmination of building up of good character and conduct is possible only when there is no defect in any one of them.

(۱۴) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَدْخُلُ النَّارَ إِلَّا شَقِيٌّ، قِيلَ يَا رَسُولَ اللَّهِ! مَنِ الشَّقِيُّ؟ قَالَ: مَنْ لَمْ يَعْمَلْ لِلَّهِ بِطَاعَةٍ وَلَمْ يَتْرُكْ لَهُ بِمَعْصِيَةٍ.

(ابن ماجه)

(14) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "None will enter the Hell except the miserable." It was asked: "Who is the miserable, O Prophet of Allah?" He said: "The one who does not perform any deed of obedience for Allah and who does not give up any act of disobedience for Him." [Ibn Maaja]

Love of Allah

(۱) عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ لِلَّهِ وَ رَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَ أَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَ أَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ.

(بخارى، مسلم)

(1) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Three things are such that if a person has them in him, he will experience the pleasantness of Faith: that Allah and His Prophet should be more adorable to him than anything else; that if he loves a person, he should not love him except for (the sake of) Allah; and that he should detest returning back to Unbelief as much as he detests being thrown into the fire." [Bukhari, Muslim]

Explanation: In another narration, the wordings of the Saying are as follows: *"Three things are such, if a person has them in him, he will find the taste and pleasantness of Faith: that Allah and His Prophet should be more adorable to him than any other thing; that he should love someone for Allah alone and hate someone for Allah alone; and if a great fire is ignited and he is thrown into it, he should like it more than associating anyone with Allah."*

Love of Allah is indeed the essential requirement of Faith. Therefore, it is declared in the Holy Quran: *"Those of Faith are overflowing in their love for Allah."* (2:165) In another place, the Quran states: *"Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight – are dearer to you than Allah, or His Messenger, or the striving in His cause – then wait until Allah brings about His Decision; and Allah guides not the rebellious."* (9:24) Believing in the existence of Allah and acknowledging Him to be the Ruler, Sovereign and worthy of worship is not a bitter truth; rather it makes our life meaningful and pleasant and allows us to enjoy the true taste and sweetness of life. The demand to love Allah the most is not an oppressive demand; rather Allah's love is the real sanctuary where we get protection from all discomforts caused by evil. Therefore, all kinds of love should be subservient to the love of Allah.

(٢) وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ يَوْمًا فَجَعَلَ أَصْحَابَهُ يَتَمَسَّحُونَ بِوَضُوئِهِ فَقَالَ لَهُمُ النَّبِيُّ ﷺ: مَا يَحْمِلُكُمْ عَلَى هَذَا؟ قَالُوا: حُبُّ اللَّهِ وَ رَسُولِهِ. فَقَالَ النَّبِيُّ ﷺ: مَنْ سَرَّهُ أَنْ يُحِبَّ اللَّهَ وَ رَسُولَهُ أَوْ يُحِبَّهُ اللَّهُ وَ رَسُولُهُ فَلْيَصْطِفْ حَبِيبَتَهُ إِذَا حَدَّثَ وَلْيُوَدِّ أَمَانَتَهُ إِذَا أُؤْتِمِنَ وَلْيُحْسِنْ جَوَارَ مَنْ جَاوَرَهُ.

(بیهقی)

(2) Hazrat Abdur Rahman bin Abu Qurad says that once the Prophet of Allah (pbuh) performed ablution. The Companions began to rub the water of ablution on their bodies. The Prophet of Allah asked: "Why are you doing this?" They said: "Because of the love of Allah and His Prophet." He said: "Any who likes to love Allah and His Prophet or Allah and His Prophet love him, then he should utter only the truth whenever he talks; when something is deposited with him in trust, he should return back that trust; and whoever is his neighbour, he should treat him with the best neighbourly conduct." (Baihaqi]

Explanation: That is, it is the requirement of the love of Allah and His Prophet that man should develop the character and conduct which is liked by Allah and His Prophet; he should be truthful and trustworthy and treat with kindness his neighbours. He should neither forget the beneficence of Allah bestowed on him, nor should he ignore the rights of his fellow human beings.

It is stated in the Bible: "Jésus said unto him: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like unto it, you shall love your neighbour as yourself. On these two commandments hang all the law and the prophets." (Mathew, 22:37-40)

In another place it is stated: "For if you shall diligently keep all these commandments which I

recommend you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and you shall possess greater nations and mightier than yourselves." (Deuteronomy, 11:22)

(٣) وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِابْنِ ذَرٍّ: يَا أَبَا ذَرٍّ! أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ؟ قَالَ: اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ: الْمَوَالَاةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ۔
(مہدی فی شعب الایمان)

(3) Hazrat Ibn 'Abbas says that the Prophet of Allah (pbuh) said to Hazrat Abu Zar that: "O Abu Zar, which is the strongest branch of Faith?" He said: "Allah and His Prophet know better." He (the Prophet) said: "(Cultivating) friendship for the sake of Allah, loving for the sake of Allah, and hating for the sake of Allah." [Baihaqi]

Explanation: Although there are many shades and requirements of Faith, the fundamental part in this regard is that man's friendship or enmity should be for the sake of Allah alone. All his interests and activities in the life should be reserved for Allah alone. His entire life should manifest love for Allah and seeking His Good Pleasure. It should become impossible for him to do anything which is against the Will of Allah. Any activity performed for the sake of Allah will necessarily be based on justice and fair play. The friendship which is cultivated for the sake of Allah will necessarily be with those people who are really fit for friendship and who are pious and righteous. Similarly, the enmity and opposition for the sake of Allah will be only against those who have disobeyed and rebelled against Allah and who oppress people and cause chaos and destruction on earth and force people to go astray.

(٤) وَ عَنْ أَنَسٍ أَنَّ رَجُلًا كَانَ عِنْدَ النَّبِيِّ ﷺ: فَمَرَّ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لِأُحِبُّ هَذَا فَقَالَ لَهُ النَّبِيُّ ﷺ: أَعَلَمْتَهُ؟ قَالَ لَا۔

قَالَ أَعْلِمُهُ فَلَحِقَهُ فَقَالَ: إِنِّي أَحِبُّكَ فِي اللَّهِ. فَقَالَ أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ. (ابو داؤد)

(4) Hazrat Anas says that a person was in attendance with the Prophet of Allah (pbuh), when another person came and told him (the Prophet): "O Prophet of Allah, I love this (man)." He (the Prophet) said: "Have you informed him?" He said: "No." He (the Prophet) said: "Inform him." He met that person and told him: "I love you for the sake of Allah." He (that person) said: "May He also love you for the sake of Whom you love me." [Abu Dawood]

Explanation: By informing about the love one feels for another person, that love is further strengthened and pleasant relationship begins to develop. One of the objectives of the Religion of Islam is to develop love and friendship between its followers, because it helps in the achievement of its other objectives. An exemplar and durable society can be built only if there is mutual friendship and love amongst its members.

That is, may Allah also love you as you love me for His sake, and you are counted amongst the righteous and loveable servants of Allah.

(٥) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: إِنِّي أَحِبُّ فَلَانًا فَأَحِبَّهُ فَيَحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَحِبُّوهُ فَيَحِبُّهُ أَهْلُ السَّمَاءِ ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَ إِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ: إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْهُ فَيَبْغِضُهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُبْغِضُ فَلَانًا فَأَبْغِضُوهُ ثُمَّ تُوضَعُ لَهُ الْبُغْضَاءُ فِي الْأَرْضِ. (مسلم)

(5) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When Almighty Allah loves

someone, He calls Gabriel and tells him: "I love such and such person, you also love him." Then Gabriel begins to love him, and makes an announcement in the heavens: "Allah loves such and such person, you should also love him." The people of the heaven begin to love him. Then, popularity is set in for him in (the hearts of the people of) the earth. When Allah hates someone, He calls Gabriel and tells him: "I hate such and such person, you also hate him." Then Gabriel begins to hate him, and makes an announcement in the heavens: "Allah hates such and such person, you should also hate him." The people of the heaven begin to hate him. Then, hate is set in for him in (the hearts of the people of) the earth." [Muslim]

Explanation: That is, when Allah loves someone, he makes him adorable all over the earth and the heaven. A loftiest angel like Hazrat Gabriel is asked to love him and an announcement of his lovability is made in the heavens, and its effects are manifested in the earth too. His existence on the earth is like a bright shining star. Even his staunchest enemies cannot take away from him his lovability. Those who oppose him do so because of their low character and to gain temporal benefits; in fact, they too are forced to acknowledge his greatness in their hearts.

On the contrary, when Allah hates a person because of his rebellion, evil character and bad deeds, he is hated by others all over the earth and the heavens. Neither Gabriel can love him nor can the other angels in the heavens adore him. Those who cultivate a relationship with such a wicked person do so outwardly and for some worldly gains; they will not have any real respect and regard for him in their hearts.

(٦) وَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ فَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَوَتِهِمْ فَيَخْتِمُ بِقُلْ هُوَ اللَّهُ أَحَدٌ فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: سَلُوهُ لِإِيَّيْ

شَيْءٍ يَصْنَعُ ذَلِكَ؟ فَسَأَلُوهُ فَقَالَ: لِأَنَّهُمَا صِفَةُ الرَّحْمَنِ فَأَنَا أَحِبُّ
أَنْ أَقْرَأَ بِهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ.

(بخارى و مسلم)

(6) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) once sent a person on a military expedition (as its commander). Whenever, he used to lead the prayers, he ended the prayer with قُلْ هُوَ اللَّهُ أَحَدٌ (Chapter 112 of the Quran). When the people returned (from the expedition), they informed the Prophet of Allah about it. He said: "Ask him why he did so?" When he was enquired about it, he said: "Because, the attributes of Rāḥman are (described) in it, and hence I love reciting it." (On hearing this), the Prophet of Allah said: "Inform him that Almighty Allah loves him." [Bukhari, Muslim]

Explanation: Since, the Attributes of Almighty Allah have been described in this small Chapter of the Quran, it is dearer to me and therefore I end the prayers with the recital of this Chapter.

That is, since he loves Allah because of which he loves reading this Chapter, he was informed by the Prophet of Allah that Allah also loves him; nothing is more honourable than this for a servant of Allah.

(٧) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى قَالَ:
مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ
أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ
حَتَّى آخِبْتُهُ فَكُنْتُ سَمْعُهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرُهُ الَّذِي يُبْصِرُ بِهِ
وَ يَدُهُ الَّتِي يَبْطِشُ بِهَا وَ رِجْلُهُ الَّتِي يَمْشِي بِهَا وَ إِنْ سَأَلَنِي لِأَعْطَيْتُهُ
وَ لَئِنْ اسْتَعَاذَنِي لِأَعِيزْتُهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي
عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَنَا أَكْرَهُ مَسَاءَتَهُ وَلَا بُدَّ لَهُ مِنْهُ.

(بخارى)

(7) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Whoever is hostile to My friend, I declare war against him. There is nothing more adorable for me than the duties that I have obligated through which My servant can achieve My proximity. My servant gets nearer and nearer to Me through supererogatory acts of worship, until I begin to love him, and when I love him, I become his ears through which he hears, his eyes through which he sees, his hand by which he holds and attacks, and his legs by which he walks. If he asks something of Me, I grant him; if he seeks protection from Me, I give protection to him; and whatever I wish to do I never hesitate. (But) I hesitate in seizing the soul of the Believer who hates death; I do not like to hurt him, but there is no escape from it." [Bukhari]

Explanation: That is, the animosity and hostility shown towards an obedient and righteous servant of Allah, is akin to showing animosity towards Allah. Allah does not tolerate such an attitude and declares war against such a rebellious person; none can win such a war. In the Holy Quran, this kind of anger has been shown towards those who do not desist from taking usury: *O you who believe, fear Allah, and give up what remains of your demand for usury, if you are indeed believers. If you do it not, take notice of war from Allah and His Messenger.*" (The Quran, 2:78-79)

That is, the most likable deeds are those that have been obligated by Allah on His servants. Through these deeds, Allah's proximity can be obtained by His servants. Hence, it becomes clear that the objective of the duties prescribed and obligated by Allah is to achieve His proximity. This proximity is manifested in the life of a servant in various forms and shapes. Such persons not only acquire purity and loftiness of character and conduct, but acquire that ardour and passion, peace and tranquility of the heart against which the worldly wealth and comforts become inconsequential, and they are promised a good life which is described by the Holy Quran thus: *Whoever works righteousness, man or woman, and has Faith, verily,*

to him will We give a new Life, and life that is good and pure, and We will bestow on such their reward according to the best of their actions." (The Quran, 16:97) As promised by the Holy Quran, he will be bestowed with light, by which he traverses the straight path of life: *"Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men be like him who is in the depth of darkness, from which he can never come out?"* (The Quran, 6:122) This light is manifested in the form of unswerving Faith and obedience of Islamic Law and in the illumination of his personality. This light not only guides him in this world, but would guide him in the Hereafter too: *"Their Light will run forward before them and by their right hands."* (The Quran, 66:8)

Allah's lovable servant even goes a step further. He not only performs the obligated duties, but also strives and struggle in the Cause of Allah and performs supererogatory acts of worship apart from his obligatory duties. Such a person is loved by Allah and he is bestowed with all the help and protection he requires in the world to face his enemies and impediments. He leads his entire life according to the Will of Allah – his seeing, hearing, his walking, and for that matter every action and activity in his life will be in accordance with the Will of Allah. In the words of Psalms, he becomes an "anoointed" person and walks "in the light of the countenance of his Lord." (Psalms, 84:9; 89:15)

In the Holy Quran, it is mentioned: *"It is not you who slew them; it was Allah: When you threw (a handful of dust), it was not your act, but Allah's."* (The Quran, 8:17) In this Verse, Allah has regarded the actions of the Faithful and His Prophet during the Battle of Badr, as his own, because these actions were for His sake and according to His Will; hence, Allah's help and protection was with the Faithful and His Prophet.

It is clearly understood from this Saying that Allah has a deep relationship with the Believers. He does not like that a Believer is hurt or injured. But because of His

Great Plan and Objectives, He places the Believer reluctantly in some discomfort and inconveniences; one amongst them is the death of a Believer.

Fear of Allah

(١) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَاتَّبِعِ السَّبِيلَةَ الْحَسَنَةَ تَمَحُّهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ.

(احمد، ترمذی، دارمی)

(1) Hazrat Abu Zar says that the Prophet of Allah (pbuh) told him: "Fear Allah wherever you are and in whatever condition you are, and after every wrong perform a righteous deed, it will obliterate it, and treat people with high moral standards." [Ahmed, Tirmizi, Darmi]

Explanation: In this Saying, a very comprehensive counsel has been described. It is man's foremost duty that he should fear Allah wherever he might be and in whichever condition he finds himself to be. He should not act in a manner which results in the displeasure of Allah. If he commits any wrong deed; he should repent immediately and ask Allah's forgiveness and should perform a good deed so that it could eradicate the bad effects of the bad deed and the heart is purified of the darkness of evil. It is mentioned in the Holy Quran: "*Indeed, those things that are good remove those that are evil.*" (11:114) It is the right of the people that they should be treated with high standards of morality and behaviour.

(٢) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ثَلَاثٌ مُنْجِيَّاتٌ وَثَلَاثٌ مُهْلِكَاتٌ فَأَمَّا الْمُنْجِيَّاتُ فَتَقْوَى اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ وَالْقَوْلُ بِالْحَقِّ فِي الرِّضَا وَالسَّخَطِ وَالْقَصْدُ فِي الْغِنَا وَالْفَقْرِ وَأَمَّا الْمُهْلِكَاتُ فَهَوَى مُتَّبِعٌ وَشَحْ مُطَاعٌ وَاعْجَابُ الْمَرْءِ بِنَفْسِهِ وَهِيَ أَشَدُّ مِنْ-

(بہقی فی شعب الایمان)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "There are three things which cause destruction and there are three things which bestow salvation. Things that bestow salvation are: Fearing Allah publicly and in secret; telling the truth in the state of both contentment and anger; striking the path of moderation in the state of both affluence and poverty. And the things that cause destruction are: desires and passions of self which are obeyed; niggardliness which is heeded; and man's vanity/conceit, and this is more calamitous." [Baihaqi]

Explanation: The person who fears Allah both publicly and in secret and desists from disobeying Him, and always tells the truth whether he is happy or angry with someone, he can never commit any wrong intentionally. Further, when man adopts moderation in the state of both affluence and poverty, i.e. he does not become a spendthrift when affluent and does not act impatiently and imprudently when in poverty, cannot adopt wrong attitude in his life. Such a person not only achieves the peace and tranquillity of the heart in this world, but he will be safe from the wrath and admonition of Allah in the Hereafter.

The person who instead of serving and obeying Allah, serves the desires and passions of his self, instead of being liberal adopts the attitude of niggardliness, and who is afflicted with the calamitous sickness of vanity and conceit, not only destroys his own character and becomes a merchandise which is ready to be sold for the highest bidder, but also eventually meets destruction in this world and the Hereafter. In the Saying, vanity and conceit have been described as the most calamitous, because when a person gets afflicted with this disease, it becomes impossible for him to return to the right path. Allah does not like arrogance, vanity and self-complacency; this was the thing that destroyed Satan and many other persons in the world.

(۳) وَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: يَقُولُ اللَّهُ عَزَّوَجَلَّ ذِكْرُهُ
أَخْرَجُوا مِنَ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامٍ-

(ترمذی، بیہقی فی کتاب البعث والنشور)

(3) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "The Mighty and Sublime Allah will command (on the Day of Judgement): "Remove from the fire (of the Hell) that person who remembered Me on any day or who feared Me at any place." [Baihaqi]

Explanation: It means that if the life of a person has ended on Faith and has not died as an Unbeliever or polytheist, he might be thrown into the Hell because of his other sins, but eventually he would be removed from the Hell if he had remembered or feared Allah even once in his life.

(۴) وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ وَإِنْ كَانَ مِثْلَ رَأْسِ الدُّبَابِ مِنْ خَشْيَةِ اللَّهِ ثُمَّ تُصِيبُ شَيْئًا مِنْ حَرِّ وَجْهِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ-

(ابن ماجہ)

(4) It is reported by Hazrat Abdullah bin Masood that the Prophet of Allah (pbuh) said: "If the tears from the eyes of a Believer servant flow even to the extent of the head of a fly (i.e. a very tiny drop) because of the Fear of Allah and then it reaches his face, Allah forbids the Fire (of the Hell) on it." [Ibn Maaja]

Explanation: It means that the Fire of the Hell cannot touch the face that was touched with the tears that flow from the Fear of Allah. It is another thing that the man who weeps in fear of Allah might remove himself from the ambit of this glad tiding by his own wrongdoings and misdeeds.

(٥) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَ دُخَانُ جَهَنَّمَ.

(ترمذی)

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The person who weeps because of Fear of Allah will not go into the Fire (of the Hell) until the milk does not go back to its udder. The dust of the Path of Allah and the smoke of the Hell do not join together." [Tirmizi]

Explanation: It is another matter, if a person devalues himself the value of his own tears; otherwise they are as precious as they have been described to be in the Saying. The tears that fall because of fear of Allah purify man's life more and more and he attains proximity of Allah and gets His rewards in the Hereafter. However, the tears which do not effect man's character and conduct positively are useless and do not carry any rewards.

That is, the person whose feet or clothes are covered with dust while striving in the Path of Allah would be safe from the fire and smoke of the Hell in the Hereafter.

(٦) وَ عَنْ أَبِي أُمَامَةَ صُدِّيِّ بْنِ عَجْلَانَ الْبَاهِلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ قَطْرَتَيْنِ وَ اثَرَيْنِ: قَطْرَةٌ دُمُوعٍ مِنْ خَشْيَةِ اللَّهِ وَ قَطْرَةٌ دَمٍ تُهْرَاقُ فِي سَبِيلِ اللَّهِ، وَ أَمَّا الْاِثَرَانِ فَأَثَرٌ فِي سَبِيلِ اللَّهِ تَعَالَى وَ أَثَرٌ فِي فَرِيضَةٍ مِّنْ فَرَائِضِ اللَّهِ تَعَالَى.

(ترمذی)

(6) It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "Allah loves no other thing more than the two drops and the two marks. One is the drop of tears which falls due to Fear of Allah and the other is the drop of blood which is shed in the Path of Allah. As far as the two marks, one is the mark obtained in the Path

of Allah, and the other is the mark obtained in fulfilling any one obligated duty of the obligated duties." [Tirmizi]

Explanation: That is, the drop of blood which is shed in the battle field while protecting the Religion of Islam and making it predominant.

(٧) وَ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: عَيْنَانِ لَا تَمَسُّهُمَا النَّارُ: عَيْنٌ بَكَتْ فِي جَوْفِ اللَّيْلِ مِنْ خَشْيَةِ اللَّهِ وَ عَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ. (طبرانی)

(7). Hazrat Abbas bin Abdul Muttalib says that he heard the Prophet of Allah (pbuh) saying: "There are two eyes whom the Fire (of the Hell) will not touch. One is that eye which wept in the middle of the night due to Fear of Allah; and the other is that eye which keeps watch (in the night) in the Path of Allah." [Tabarani]

Explanation: Here two kinds of persons have been given the glad tidings of deliverance from the Fire of the Hell. One is that person who gets up in the middle of the night, when the others were asleep, and weeps due to Fear of Allah and seeks Allah's forgiveness. The other person is that who keeps awake and guards the borders and the battle front in the night. Indeed these two kinds of persons are most eligible to be saved from the terrible punishment of the Hell in the Hereafter.

(٨) وَ عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ وَ شَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ تَعَالَى وَ رَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ، وَ رَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَ تَفَرَّقَا عَلَيْهِ وَ رَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَ جَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ وَ رَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا

تَعْلَمَ شِمَالَهُ مَا تُنْفِقُ يَمِينُهُ، وَ رَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ
عَيْنَاهُ۔ (بخاری و مسلم)

(8) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "There are seven (kinds of persons) who will be sheltered by Allah on the day when there will be no shelter other than that shelter: The just ruler; that youth who grew up performing worship of Allah; that person whose heart clings to the mosques; those two persons who loved one another for the sake of Allah, met on that basis and separated on that basis; that person when invited by a woman of rank and beauty said: "I fear Allah"; that person who spent in charity and hid it to such an extent that his left hand did not know what the right hand had given; and that person who remembered Allah in solitude and his eyes swelled with tears." [Bukhari, Muslim]

Explanation: That is, Allah will bestow His singular Mercy on these seven kinds of persons and they will be protected from every kind of difficulty and sufferings. Whoever is denied the Mercy of Allah on that Day will not find any shelter anywhere else.

That is, the ruler who established the system of justice in his dominion and desisted from tyranny, persecution and oppression.

That is, the person who spent his youth in the worship of Allah.

That is, the person to whom the prayers had become the comfort of his heart and eyes and whose heart remains attached to the mosque even after exiting it after prayers and longs to go back again and bow and prostrate before Allah.

Only Fear of Allah can save and protect a person from committing a sin when every opportunity and facility is made available. When a woman of rank and beauty invites a young man to commit adultery and he desists from it

saying that he fears Allah, it is the sign of a strong Faith, and such a person is sure to be sheltered by Allah in His shelter on the Day of Judgement.

That is, to spend in charity with the utmost secrecy, and this could happen only when man spends in the Path of Allah to attain salvation and obtain the good pleasure of Allah and not for ostentation and fame.

The real nature of man comes to fore when he is alone and there is none to watch him. If a man, even in solitude, remembers Allah, fearing Him sheds tears, and seeks His help, it proves that his godliness is not ostentatious, but he truly believes in Allah, that Allah's Greatness and His Sublimity overwhelms his heart and mind, that he obeys Allah's commands in every segment of his life, and that when he proclaims in public that he believes in Allah, he is telling the truth. Hence, such a person is sure to be sheltered by Allah on the Day of Judgement.

(٩) وَ عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: إِنَّكَ لَسْتَ بِخَيْرٍ مِّنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَىٰ-
(احمد)

(9) It is reported by Hazrat Abu Zar that the Prophet of Allah (pbuh) told him: "You are not better than the white or the black, except that you are outstanding on account of Fear of Allah." [Ahmed]

Explanation: That is, one cannot be considered great and honourable because of his colour, race, or nation. The standard for greatness and loftiness is the Fear of Allah, and the most honoured and the loftiest is that who fears Allah the most. This has also been reiterated in the Holy Quran thus: *O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allah is the one who fears Him the most. And*

Allah has full knowledge and is well-acquainted (with all things). (The Quran, 49:13)

(١٠) وَ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَوْلَى النَّاسِ بِي الْمُتَّقُونَ مَنْ كَانُوا وَ حَيْثُ كَانُوا. (احمد).

(10) It is narrated by Hazrat Ma`z bin Jabal that the Prophet of Allah (pbuh) said: "From among the people those people will be closer to me who fear Allah (the most), whoever they may be or wherever they may be." [Ahmed]

Explanation: The Prophet of Allah (pbuh) said this to Hazrat Ma`z bin Jabal when he was being sent to Yemen as a Judge or a Governor. Hazrat Ma`z was on his mount and the Prophet of Allah (pbuh) was walking along with his mount. When the Prophet (pbuh) had completed his instructions, he told him: "O Ma`z, it is quite possible that I might not see you after this year and perhaps you might pass by my Mosque and my grave." Hearing these words, Hazrat Ma`z began to weep not bearing the thought of separation from the Prophet (pbuh). Then the Prophet of Allah (pbuh) turned his face from Hazrat Ma`z towards Madinah and said: "From among the people those people will be closer to me who fear Allah (the most), whoever they may be or wherever they may be." That is, the relationship with the Prophet (pbuh) is purely based on Fear of Allah. If someone fears Allah, he is closer to the Prophet (pbuh) though he might be physically far-off from the Prophet (pbuh), and will be united in the Hereafter with him. But if someone does not fear Allah, he might be physically closer to the Prophet (pbuh), but spiritually he will be far-away from him. In this manner, the Prophet of Allah (pbuh) consoled Hazrat Ma`z that he should not grieve thinking of the separation that his death would cause; rather he should worry about leading a life full of fear of Allah and righteousness, which would help him achieve his proximity.

Good Opinion about Allah

(١) عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّوَجَلَّ: أَنَا عِنْدَ

ظَنِّ عَبْدِي بِي فَلْيُظَنَّ بِي مَا يَشَاءُ. (بهقي طبرانی فی الکبیر)

(1) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "The Mighty and Exalted Allah says: "I am with My servant according to his opinion; he can keep whatever kind of opinion he desires about me." [Baihaqi, Tabarani]

Explanation: It is the right of Allah that His servant should cultivate good opinions about Him. Allah treats His servant in accordance with the opinion that he has cultivated about him. The opinions that man cultivates about Allah is the indicator of the state of his ideological and practical condition. Man will become eligible for the mercy and rewards from Allah, and his opinions and expectations synchronize with the reality only when man tries to lead his life in this world according to the Will of Allah.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى يَقُولُ:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي. (ترمذی)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Allah says: 'I am with My servant according to his opinion, and when he calls me I would be with him.'" [Tirmizi]

(٣) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّوَجَلَّ: أَنَا عِنْدَ

ظَنِّ عَبْدِي بِي إِنْ ظَنَّ خَيْرًا فَلَهُ وَإِنْ ظَنَّ شَرًّا فَلَهُ. (احمد، مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Mighty and Exalted Allah says: "I am with the opinion of My servant which he cultivates about me; if he cultivates good opinion (about me), it is good for him, and if he cultivates evil opinion, it is bad for him." [Ahmed, Muslim]

(۴) وَ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: قَالَ اللَّهُ عَزَّوَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي وَاللَّهُ لِلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْقَلَاةِ وَ مَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَ مَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَ إِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أَهْزُولًا۔ (بخاری، مسلم)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Mighty and Exalted Allah says: "I am with My servant according to his opinion and I will be with him where he remembers me." By Allah, Allah gets more rejoiced about the repentance of His servant than that person amongst you who gets back his lost camel in the desert. And (Allah says): "Whoever tries to gets closer to Me by a span, I get closer to him by an arm's length; and whoever gets closer to Me by one arm's length, I get closer to him by two arm's lengths; and whoever walks towards Me, I run towards him."

[Bukhari, Muslim]

Explanation: This Saying indicates the unlimited Mercies of Allah. When man turns his attention towards Allah, the Mercies of Allah turns towards him even more extensively.

(۵) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ۔ (بخاری و مسلم)

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Almighty Allah says: "I am with My servant according to his opinion and I will be with him when he remembers me. If he remembers me in his soul, I too remember him in My Soul; and if he remembers Me in a gathering, I too remember him in such a gathering which is better than them." [Bukhari, Muslim]

Explanation: That is, Allah will treat His servant according to the opinion he has cultivated about Allah.

That is, Allah will remember him in the gathering of angels and other pious souls of the Faithful; it is quite evident that this type of gathering is the best of all gatherings.

(٦) وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ يَقُولُ: لَا يَمُوتُنَّ أَحَدُكُمْ إِلَّا وَ هُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّوَجَلَّ.

(مسلم)

(6) Hazrat Jabir bin Abdullah says that I have heard the Prophet of Allah (pbuh) saying just three days before his death that: "None of you should die but in such a state that he had good opinion about the Mighty and Exalted Allah." [Muslim]

Explanation: That is, at the time of death, man should hope that he would be forgiven by Allah.

Obedience of Allah

(١) عَنِ الْمُهَاجِرِينَ حَبِيبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: إِنِّي لَسَبْتُ كُلَّ كَلَامٍ الْحَكِيمِ أَتَقَبَّلُ وَ لِكِنِّي أَتَقَبَّلُ هَمَّهُ وَ مَوَاهُ فَإِنْ كَانَ هَمُّهُ وَ مَوَاهُ، فِي طَاعَتِي جَعَلْتُ صَمْتَهُ حَمْدًا لِي وَ وَقَارًا وَ إِنْ لَمْ يَتَكَلَّمْهُ.

(دارمی)

(1) Hazrat Muhajir bin Habeeb says that the Prophet of Allah (pbuh) said: "The Almighty Allah says: "I do not accept every word of the wise; but I accept his intention and desire. If his intention and desire are in my obedience, then I regard his silence as My Praise and Dignity even if he does not speak." [Darmi]

Explanation: That is, I regard only man's intentions, desire, feelings and passion and not his words even if he were to be a great scholar and wise person. If his intention is right,

his passions are pure and are subordinate to my obedience, I shall accept them. If his heart is full of passion of My obedience and servitude, not only his talk but even his silence is admirable; his silence would be considered as My praise and show of reverence to Me.

(۲) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: قَالَ رَبُّكُمْ عَزَّوَجَلَّ: لَوْ أَنَّ عِبِيدِي أَطَاعُونِي لَأَسْقِيْتُهُمُ الْمَطَرَ بِاللَّيْلِ وَ أَطْلَعْتُ عَلَيْهِمُ الشَّمْسَ بِالنَّهَارِ وَلَمْ أَسْمِعْهُمْ صَوْتَ الرُّعْدِ.
(احمد)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Your Mighty and Exalted Lord says: "If My servants obey me I would cause the rain to fall in the night (when they are asleep), and cause the sun to rise in the day and would not let them hear the sound of thunder." [Ahmed]

Explanation: That is, if they obey Me, they will be granted blessings not only in the Hereafter, but also in this world. They will be asleep comfortably in their homes and their lands will be irrigated by the rain and thus they will be protected from the sound of thunder and lightning and they will be benefitted with sunlight in the day. The Holy Quran quotes the words of Prophet Noah: *And I said: "Ask forgiveness from your Lord; for He is Oft-Forgiving; He will send rain to you in abundance; give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water). (The Quran, 71:10-12)*

(۳) وَ عَنْ عَلِيٍّ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِّنَ الْأَنْصَارِ وَ أَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَ يُطِيعُوهُ فَأَغْضَبُوهُ فِي شَيْءٍ فَقَالَ: اجْمَعُوا إِلَيَّ حَطْبًا، فَجَمَعُوا لَهُ ثُمَّ قَالَ: أَوْقِدُوا نَارًا. فَأَوْقَدُوا ثُمَّ قَالَ: أَلَمْ يَأْمُرْكُمْ رَسُولُ اللَّهِ ﷺ أَنْ تَسْمَعُوا لِي وَ تُطِيعُوا؟ قَالُوا بَلَى، قَالَ: فَادْخُلُوهَا، فَتَنَظَرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا إِنَّمَا فَرَزْنَا إِلَى رَسُولِ اللَّهِ ﷺ مِنَ النَّارِ، فَكَانُوا كَذَلِكَ حَتَّى

سَكَنَ غَضَبُهُ فَطَفِئَتِ النَّارُ، فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَوْ دَخَلُومَا مَا خَرَجُوا مِنْهَا أَبَدًا وَ قَالَ: لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ۔ (بخاری و مسلم)

(3) It is reported by Hazrat Ali that the Prophet of Allah (pbuh) gathered a small army and appointed a person from *Ansar* as its commander and commanded them (the soldiers) to listen to him and obey his command. They angered him on some issue. (In his anger) he ordered: "Gather wood before me." They gathered (wood) for him. Then he ordered: "Set them on fire." They set them on fire. Then he said: "Has the Prophet of Allah not ordered you to listen and obey me?" They said: "Yes, indeed." He said: "Then enter the fire." They looked at one another and said: "We had run away towards the Prophet of Allah (pbuh) to escape from the fire (how can we enter the fire now)." When they were in this state that his anger got subsided and the fire too got extinguished. When they returned back, they told the Prophet of Allah (pbuh) about it. He (the Prophet) said: "Had they entered the fire, they would never have come out of it." Then He said: "There is no obedience in the disobedience of Allah; obedience is only in the good." [Bukhari, Muslim]

Explanation: That is, we have believed in the Prophet of Allah (pbuh) in order to escape the Fire of Hell in the Hereafter and protect ourselves from an evil end and death in this world, and now how can we jump into the fire.

That is, they would have been burning permanently in the Fire of Hell in the Hereafter and they would never have escaped from it.

That is, the real centre of obedience is Allah, and the centre of both the individual and collective life of Muslims is the obedience and servitude of Allah. All other obedience and servitude are acceptable only if they are subject to the obedience of Allah and not when they are parallel to it.

That is, obedience is permissible only in virtuous and good deeds which are liked by Allah; obedience is forbidden in such deeds which are against the commands of Allah. Hence, it is stated in one of the Sayings: *"It is obligatory on a Muslim to listen and obey the person in authority whether he likes it or dislikes it, until he is ordered to commit a sin, and when he is ordered to commit a sin, then there is no listening nor obedience."* (Bukhari, Muslim)

(۴) وَ عَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ۔ (شرح السنه)

(4) It is narrated by Nauras bin Sam'an that the Prophet of Allah (pbuh) said: "There is no obedience of a creature in the disobedience of the Creator." [Sharah al-Sunnah]

Explanation: Obedience is permissible only when it is not against the commands of Allah.

(۵) وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّهَا النَّاسُ! لَيْسَ مِنْ شَيْءٍ يُقَرِّبُكُمْ إِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا قَدْ أَمَرْتُكُمْ بِهِ وَ لَيْسَ مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلَّا قَدْ نَهَيْتُكُمْ عَنْهُ وَ إِنَّ الرُّوحَ الْأَمِينَ وَ فِي رِوَايَةٍ وَ إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا، أَلَا فَاتَّقُوا اللَّهَ وَ أَجْمِلُوا فِي الطَّلَبِ وَلَا يَحْمِلُكُمْ اسْتِبْطَاءُ الرِّزْقِ أَنْ تَطْلُبُوهُ بِمَعَاصِي اللَّهِ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ۔ (شرح السنه، يهقى فى شعب الايمان)

(5) It is narrated by Hazrat Ibn Masood that the Prophet of Allah (pbuh) said: "There is nothing except those which I have commanded that would get you closer to the Paradise and keep you away from the Fire (of the Hell), and there is nothing except those which I have forbidden that would take you closer to the Fire (of the Hell) and keep you away from the Paradise. The Honest

Spirit (in another narration the Holy Spirit) has inspired in my heart that no person would die unless he has not consumed his entire sustenance. Beware, fear Allah and be moderate in earning your sustenance, and because of delay in getting the sustenance do not try to obtain it through the disobedience of Allah, because the (clean and pure) thing which is with Allah can be obtained only through the obedience of Allah." [Sharah al-Sunnah, Baihaqi]

Explanation: That is, I have conveyed you those commands when obeyed will make you eligible for Paradise and which will protect you from Allah's Wrath and Punishment. The commands that I have given you are enough to obtain the good pleasure of Allah and you need not wander about in deserts and forests and go through the strenuous labour of hermitage in search of Allah's good pleasure. I have also conveyed you those things which you have to desist from because committing them would get you closer to the Hell and take you away from the Paradise; these are enough to protect you from the Fire of Hell. You should not follow all other things that the deviant nations and people have invented in the sphere of worship, lawful and unlawful, because only those things are lawful which have been made lawful by Allah and only those are unlawful which have been declared unlawful by Allah, and none other has the authority to make things lawful and unlawful. It is declared in the Holy Quran about the Prophet of Allah (pbuh): *"He commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them."* (The Quran, 7:157)

That is, Hazrat Gabriel.

That is, man is going to get the portion of his sustenance at all costs. Therefore, he should always try to obtain his sustenance from lawful means only. He should always fear Allah and should adopt only those means of

earning his sustenance which do not trample the rights of others and do not oppress others.

Man should show patience when there is some delay in getting his sustenance. Because of the delay, he should not take such steps which are unlawful. The pure and good sustenance can be obtained only through the obedience of Allah; the sustenance earned through the disobedience of Allah cannot be construed as pure and good, and if a person thinks such sustenance as pure and good, it is just a deceit of his soul and nothing else.

Respect for Monotheism

(۱) عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِيَسْأَلَنَّ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شَيْعَ نَعْلِهِ إِذَا انْقَطَعَ. (ترمذی)

(1) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Every one of you should implore your Lord for all your needs; even if the thong of his boot is severed he should seek it from Him alone." [Tirmizi]

Explanation: Monotheism demands that man should place all his needs before Allah and seek His help, because Allah alone is the real succourer and resolver of difficulties, and all others are dependent upon Him. Those who implore others than Allah for succour are victims of ignorance.

(۲) وَبَيْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي ذُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِلَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ. (بخاری و مسلم)

(2) It is narrated by Hazrat Mugheerah bin Shu'bah that the Prophet of Allah (pbuh) used to utter these sentences after every obligated prayer: "There is no God

except the one and only Allah; He has no partners; monarchy belongs to Him, and so also all the praise; and He holds Power over all things. O Allah, none can stop whatever you grant, and none can grant whatever you do not grant; and the good worldly fortune of him who is possessed of such fortune will not profit him in lieu of You."

[Bukhari, Muslim]

Explanation: That is, wealth of a person will not be of any benefit to him in lieu of Allah; only good intentions, sincerity and good deeds will be of help to him. Everything is controlled by Allah. Whatever a man gets, he gets with the command of Allah and He has the Power to withhold from man whatever He wants to withhold. All His decisions are based on wisdom and there is none who has the power to change and interfere in His decisions.

(۳) وَ عَنْ عَائِشَةَ قَالَتْ: لَمَّا اشْتَكَى النَّبِيُّ ﷺ ذَكَرَ بَعْضُ نِسَائِهِ كَنِيسَةً تُقَالُ لَهَا مَارِيَةُ وَ كَانَتْ أُمُّ سَلَمَةَ وَ أُمُّ حَبِيبَةَ أَتَتَا أَرْضَ الْحَبَشَةِ فَذَكَرَتَا مِنْ حُسْنِهَا وَ تَصَاوِيرِهَا فَرَفَعَ رَأْسَهُ فَقَالَ: أُولَئِكَ إِذَا مَاتَ فِيهِمُ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا ثُمَّ صَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ أُولَئِكَ شِرَارُ خَلْقِ اللَّهِ - (بخاری مسلم)

(3) It is narrated by Hazrat Ayesha that when the Prophet of Allah (pbuh) fell sick, some of the wives of the Prophet talked about that cathedral which was called Maria (located in Ethiopia) and which Hazrat Umme Salma and Umme Habeeba had visited. When they described its beauty and the pictures in it, he (the Prophet) raised his head and said: "When any pious person amongst them died, they used to build a place of worship over his grave and paint his pictures in it; these are worse kind of creatures amongst the creatures of Allah." [Bukhari, Muslim]

Explanation: In that manner they used to lay a foundation for polytheism.

Because not only they themselves go astray but become the cause for others also to go astray; they used to lay foundation for the worship of Allah's creatures instead of laying foundation for the worship and servitude of One Allah, the Creator of all things.

(٤) وَ عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اَللّٰهُمَّ لَا تَجْعَلَ قَبْرِىْ وَتَنَّا يُعْبَدُ اِشْتَدَّ غَضَبُ اللّٰهِ عَلَى قَوْمٍ اتَّخَذُوْا قُبُوْرَ اَنْبِيَائِهِمْ مَّسَاجِدَ.

(مالك مرسل)

(4) Hazrat `Ata bin Yesar narrates that the Prophet of Allah (pbuh) used to supplicate: "O Allah, do not make idol of my grave that it is worshipped. The Wrath of Allah had come down vehemently on those who had made the graves of their Prophets places of worship." [Malik]

Explanation: Worshipping others except Allah is polytheism which is the greatest sin. In the Torah, the Zabur and other previous Books too polytheism has been condemned and it has been likened to fornication and promiscuity; this has also been pointed out in the Holy Quran (refer 24:3; 25:68). The Quran has declared polytheism as the greatest oppression. A few examples from the Bible are given here: *"For you shall worship no other god; for the Lord, whose name is Jealous, is a jealous God: Lest you make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call you, and you eat of his sacrifice; and you take of their daughters unto your sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. (Exodus, 34:14-16)"* *"But they turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. (Psalms, 78:57-58)"* *"Forty years long was I grieved with this generation, and said: It is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath that they should not enter into my rest." (Psalms, 95:10-11)*

(٥) وَ عَنْ جُنْدُبٍ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: أَلَا وَ إِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَ صَالِحِيهِمْ مَسَاجِدَ، أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنَهَاكُمْ عَنْ ذَٰلِكَ۔ (مسلم)

(5) Hazrat Jundub narrates that he has heard the Prophet of Allah (pbuh) saying: "Listen, the people before you, used to convert the graves of their Prophets and pious persons into places of worship. Beware! Do not make the graves places of worship; I prohibit you from this act." [Muslim]

Explanation: That is, they used to make the graves of their Prophets places of worship, although it was not permitted for them to worship others than Allah.

It is a tragedy that people have forgotten the advice of the Prophet of Allah (pbuh) and many of them perform all those acts on the graves which have been prohibited by him.

(٦) وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ وَ الْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَ الشُّرُوجَ۔ (ابو داؤد، ترمذی، نسائی)

(6) It is narrated by Hazrat Ibn `Abbas that the Prophet of Allah (pbuh) has cursed and condemned those women who visit the graves and on those who perform acts of worship on them and light lamps on them. [Abu Dawood, Tirmizi, Nasai]

(٧) وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: الْطَّيْرَةُ شِرْكٌ قَالَهُ ثَلَاثًا۔ (ابو داؤد، ترمذی)

(7) It is narrated by Hazrat Abdullah bin Masood that the Prophet of Allah (pbuh) said: "Evil omen is a kind of polytheism; he repeated it thrice."

Explanation: In evil omen, man becomes superstitious and forgets that the real power of doing and undoing things lies

with Allah. This is the beginning of polytheism and can lead to complete polytheism. Therefore, it has been strictly told to desist from it.

(۸) وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا عَدْوَى وَلَا هَامَةَ وَلَا نَوْءَ وَلَا صَفَرَ. (مسلم)

(8) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "There is no reality in contagion, anxiety (*hamma*), astrology, and hissing (*safar*)." [Abu Dawood, Tirmizi]

Explanation: Because of superstition, it is not right to believe that a disease is contagious. However, if it has been proved by research and investigation that certain diseases are contagious, there is no harm in believing them to be so and take precautionary measures. Islam does not deny cause and effects; the only thing it prohibits is superstition, which takes man away from realities and makes him deviate from true beliefs.

There are difference of opinion as to the meaning of *hamma* and *safar*. There was a perception in the ignorant era that when a murdered person was not avenged, his soul used to fly around in the shape of an owl and cry out that it is thirsty and it should be avenged; this was known as *hamma*. They believed *safar* to be an animal whose bite induced hunger. There are many other perceptions and beliefs apart from these. Islam has declared all of them as unreal and has cleared the human mind from all such superstitions.

In the ignorant era, the Arabs used to relate rain to the stars. This has been declared false and has been very clearly indicated that all powers rests with Allah and whatever happens in the world and the universe happens with the command and permission of Allah. Therefore, we have to trust only Allah and not the stars and planets, which are nothing but creatures of Allah that have been

created to perform specific duties. They play no role in man's life and do not affect his destiny.

In the narration of Hazrat Jabir, the words "*la ghoul*" have also been used, which means there is no reality in "the demons of the desert." The Arabs of the ignorant era believed that demons and jinns wander in the desert and cause the travellers to go astray.

(٩) وَ عَنْ أُمِّ كُرْزٍ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اقْرَؤُوا الطَّيْرَ عَلَى مَكْنَاتِهَا۔
(ابو داؤد، ترمذی)

(9) Hazrat Umme Kurz says that she has heard the Prophet of Allah (pbuh) saying: "Let the birds remain in their nests (do not take good or evil omen by making them fly)." [Abu Dawood, Tirmizi]

(١٠) وَ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أُمُورًا كُنَّا نَصْنَعُهَا فِي الْجَاهِلِيَّةِ، كُنَّا نَأْتِي الْكُهَّانَ، قَالَ: فَلَا تَأْتُوا الْكُهَّانَ قَالَ: كُنَّا نَتَطَيَّرُ، قَالَ: ذَٰلِكَ شَيْءٌ يَجِدُهُ أَحَدُكُمْ فِي نَفْسِهِ، أَفَلَا يَصُدُّكُمْ قَالَ: قُلْتُ: وَ مِنَّا رِجَالٌ يَخْطُونَ خَطًّا، قَالَ كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ فَمَنْ وَافَقَ خَطَّهُ فَذَٰكَ۔
(مسلم)

(10) It is narrated by Hazrat Mu'awiyah bin Hakam that I asked: "O Prophet of Allah, we used to perform some acts during the era of ignorance (what do you say about them)? We used to go to an astrologer (to know about hidden things)." He said: "Do not go to them." I said: "We used to make the birds fly and taken good and bad omen from them." He said: "This is such a thing that it would affect your hearts (because you have been doing it), but this should not be an impediment to you." I said: "Some persons amongst us used to draw lines." He said: "One amongst the Prophets used to draw lines. Now, someone's line might correspond with that line and it might prove to be right (but how can anyone know that his line is corresponding with the line of the Prophet)." [Muslim]

Explanation: The unseen is known only to Allah; all others can just guess about it. Hence, we should not go to such people.

You should desist from it and should not change your programmes because of it.

That is, he used to draw some lines and calculate to know the state of affairs.

In another Saying, the Prophet of Allah has taught a few words, uttering which removes the evil effects on man and he begins to trust Allah alone: *"O Allah, You alone bestow good and You alone remove the Evil; there is no protection nor power except through Allah."* (Abu Dawood)

(۱۱) عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ فَأَصَابَنَا مَطَرٌ ذَاتَ لَيْلَةٍ فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ الصُّبْحَ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَقَالَ: قَالَ اللَّهُ أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ بِي فَأَمَّا مَنْ قَالَ مُطِرْنَا بِرَحْمَةِ اللَّهِ وَبِرِزْقِ اللَّهِ وَبِفَضْلِ اللَّهِ فَهُوَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ وَأَمَّا مَنْ قَالَ مُطِرْنَا بِنَجْمٍ كَذَا فَهُوَ مُؤْمِنٌ بِالْكَوْكَبِ وَكَافِرٌ بِي.

(بخاری)

(11) Hazrat Zaid bin Khalid says that in the year of Hudaibiya, we went out with the Prophet of Allah (pbuh). On one night, rain fell. In the morning, the Prophet of Allah (pbuh), after leading the morning (*fajr*) prayers, turned towards us and said: "Do you know what your Lord has said?" We said: "Allah and His Prophet know better." He said: "Allah said: Many of my servants began their day with Faith in Me, and many of them had Unbelief in me. Whosoever said that this rain has fallen on us because of the Mercy of Allah, Sustenance of Allah, and Esteem of Allah, he has Faith in Me and not on the star; and

whosoever said that this rain fell on us because of some star, his faith is on the stars and he unbelieved me.” [Bukhari]

Explanation: It is against the Faith for man to remember the star when rain falls and forget Allah. The entire universe and everything in it function at the Will and Commands of Allah; lifeless matter does not have any power over the events that occur in this world and the entire universe. Believing in proved facts and realities is not Unbelief; Unbelief is to believe and trust in other things overlooking the Entity of Allah.

(١٢) وَ عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ قَالَ: لَا تَقُولُوا مَا شَاءَ اللَّهُ وَ شَاءَ فُلَانٌ وَ لَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ. (ابو داؤد)

(12) It is narrated by Hazrat Huzaifa that the Prophet of Allah (pbuh) said: “Do not say whatever Allah wills and that person wills; rather says, whatever Allah wills and then that person wills.” [Abu Dawood]

Explanation: That is, while speaking do not use such words which show equality in the status of Allah and his servants; always keep in view the Greatness and Sublimity of Allah.

BELIEF IN FATE

Belief in Fate is actually a part of Faith in Allah. The Holy Quran has described this belief as such; refer Chap. 3:26; Chap. 4:78; Chap. 7:128; Chap. 25:2-3; Chap. 57:22-23. Belief in Allah includes belief in fate too. Denial of this belief is denial of Allah. Hazrat Ibn 'Abbas says: *"The structure of monotheism is connected with the belief in fate; any that accepts Faith but denies the fate impairs the concept of monotheism."*

Belief in fate, in reality, is acknowledgement of the Divinity and Greatness of Allah. It is an acknowledgement that Allah is All-Powerful and is the Sovereign Ruler and His knowledge encompasses everything. He has set a definite measure of everything which cannot be crossed. His Power overwhelms everything. He knows the beginning and the end of everything. This world is being run under His Plan and none can prevent Him from implementing His Plan. The powers of benefitting and harming are with Him. He alone gives life and He alone gives the death. He is Master of all the sources of sustenance and it is in His power to decrease or increase the amount of sustenance he provides for his creatures. His Wisdom is without any flaw and His actions are not without any purpose. Every man has not been bestowed in this world with equal measures of wealth, fame, beauty, strength, power and all other things. This system has been established by Him. Highest degree of wisdom is found in it, which man cannot fathom nor can he interfere with or change it. It is our duty to fulfil all the duties and obligations mandated on us within the limits fixed by Him. Success and failure is in Allah's hands. It is He Who elevates the lowly and lowers the elevated. It is He Who extracts success from failure and destroys those who rebel against him because of their power and wealth.

Belief in fate widens man's ideals and thoughts and man obtains great strength from it. He becomes contented and begins to trust his Lord, Allah. The trust in Allah creates in him such strength and power that he cannot be defeated. He does not run away from the field of struggle and striving. He seeks help of his Lord with his striving and never gets disheartened or disillusioned. With Faith in Allah and belief in fate, man obtains such purity of soul that every other thing of the world can be sacrificed over it. His heart gets cleaned from the evils of avarice, jealousy and other evil passions. If he is able to obtain everything in this world, he does not become arrogant, and if he had to face deprivation and afflictions, he does not become impatient. He always remains a contented and thankful servant of Allah, and always praises Allah and considers it the most valuable asset of his life.

Importance of Belief in Fate

(۱) عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ.

(ترمذی)

(1) It is narrated by Hazrat Jaber that the Prophet of Allah (pbuh) said: "A servant (of Allah) cannot be a Believer unless he does not believe in fate and its goodness and badness, and until he does not understand that it was impossible that whatever (good and bad) has reached him would not have reached him, and it was impossible that whatever has not reached him would have reached him." [Tirmizi].

Explanation: That is, Faith in Allah gets perfected only when man has belief in fate too. A believer in fate knows that whatever comfort or afflictions he was bestowed with was destined to reach him, and the one which did not reach him was never destined to reach him. He knows that whatever happens, it happens with the knowledge of Allah.

The entire universe is being run by Allah under His Plan. As complete harmony is found between different segments of the universe, so also whatever small or big incidents happen in the world are not isolated incidents but are linked to the happenings of the entire universe and happen according to the Plan of Allah. If a different and better organizational setup were required to achieve the objective of the creation of this Universe, Allah would have certainly created such an organization. We find in the world sorrow along with happiness, difficulty along with comfort; these are not random happenings but happen under a great scheme. It would be our narrow thinking if we were to think this as an oppressive and tyrannical system.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَ أَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَ فِي كُلِّ خَيْرٍ إِحْرَصْ عَلَى مَا يَنْفَعُكَ وَ اسْتَعِزْ بِاللَّهِ وَلَا تَعْجِزْ، وَ إِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَ كَذَا وَ لَكِنْ قُلْ قَدَّرَ اللَّهُ مَا شَاءَ فَعَلَ فَإِنَّ "لَوْ" تَفْتَحُ عَمَلَ الشَّيْطَانِ۔ (مسلم)

(2) Hazrat Abu Hurairah narrates that the Prophet of Allah (pbuh) said: "Allah loves more the strong Believer than the weak Believer, and there is goodness in everything. Aspire for the thing that benefits you and beseech help from Allah and never feel incapacitated. If some affliction or calamity befalls you, do not say that had I done this it would have been such and such, but say, Allah had destined it and He did whatever he had Willed, because (the word) "If" opens up the door of Satanic activity." [Muslim]

Explanation: That is, Allah loves more that Believer who is courageous and strong-willed than the one who gets disheartened by a little difficulty or failure in life. Believers should never lose heart and should always seek help from Allah. If the Believer encounters any difficulty or hardship he should remember that it was destined to happen and therefore should patiently bear with it and never lament by

saying that had I not done this or had I done that, I would have been saved from that hardship. Such a thought process always lands man in more distress and mental depression which makes him a discouraged person. Satan wants the Believers to become a disheartened lot and not take part in the real objective of their existence which is nothing but the struggle to establish the true Religion of Islam.

(۳) وَ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلِ أَهْلِ النَّارِ وَ إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، وَ يَعْمَلُ عَمَلِ أَهْلِ الْجَنَّةِ وَ إِنَّهُ مِنْ أَهْلِ النَّارِ، وَ إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ. (بخاری، مسلم)

(3) Hazrat Sahl bin Sa'd narrates that the Prophet of Allah (pbuh) said: "(Sometimes) a servant (of Allah) performs deeds of the people of Hell, though he actually belongs to the people of Paradise, and (sometimes) he performs deeds of the people of Paradise, though he actually belongs to the people of Hell; indeed, what matters are the deeds at the end." [Bukhari, Muslim]

Explanation: If man's life ends in the state of Unbelief he becomes eligible for the Hell though he might have followed Islam in his entire life. On the other hand, if man's life ends in the state of Faith though he might have lived as an Unbeliever his entire life, he becomes entitled for Paradise, because he corrected himself right before his death. This means that man should never be careless about his end and always be careful and pray for a good ending of his life.

(۴) وَ عَنْ أَبِي خِزَامَةَ عَنْ أَبِيهِ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَرَأَيْتَ رُقًى نَسْتَرْقِيهَا وَ دَوَاءً نَتَدَاوَى بِهِ وَ ثِقَاءً نَتَّقِيهَا هَلْ تَرُدُّ مِنْ قَدْرِ اللَّهِ قَالَ هِيَ مِنْ قَدْرِ اللَّهِ. (ترمذی، ابن ماجہ، احمد)

(4) Hazrat Abu Khizama reports from his father that (his father) asked the Prophet of Allah (pbuh): "O Prophet of Allah, kindly tell us, can the charms and spells that we

use, the medicines that we use, and the things that we use to protect ourselves change the fate (decreed) by Allah?" He (the Prophet) said: "All these things are part of the fate decreed by Allah." [Tirmizi, Ibn Maaja, Ahmed]

Explanation: That is, supplications, treatments, precautions, etc. are part of the fate. There is no conflict between these things and the fate. Therefore, the person who makes use of these things does not oppose the fate; rather, he adopts all these things under the fate.

(۵) عَنْ عَلِيٍّ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَا مِنْكُمْ مِّنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَ مَقْعَدُهُ مِنَ النَّارِ، فَمُلَبَّا يَا رَسُولَ اللَّهِ أَفَلَا تَتَكَلَّمُ؟ قَالَ: لَا، إِعْمَلُوا فِكُلُّ مُيَسَّرٍ، ثُمَّ قَرَأَ "فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَ صَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى" إِلَى قَوْلِهِ "فَسَنُيَسِّرُهُ لِلْعُسْرَى"۔
(بخاری)

(5) Hazrat Ali says that we were sitting with the Prophet of Allah (pbuh). He said: "There is none amongst you whose place has not been registered either in the Paradise or in the Hell." We said: "Then, shall we not rely on it?" He said: "No, keep performing, because every person is facilitated (for the task for which he is born)." Then he recited the Verses: "So he who gives (in charity) and fears (Allah), and (In sincerity) testifies to the Best – We will indeed make smooth for him the Path to Bliss. But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the Best – We will indeed make smooth for him the Path to Misery." [92:5-10]

Explanation: That is, performance of deeds is not something which is outside the sphere of fate that you should become careless about it. The Prophet of Allah (pbuh) has presented a very exquisite argument from the Verses of the Quran. The law of facilitation is in place in the human life. Whatever man adopts, good or evil, he will be facilitated to act accordingly, and he proceeds towards it as water runs down a slope. Every law of Allah is

to teach you a few things: Be heedful of Allah, Allah will be heedful of you (will protect you); be heedful of Allah; you will find Him in front of you; when you supplicate, supplicate Allah; when you require any help, beseech it from Allah. Remember, if all the people collectively decide to benefit you, they cannot benefit you except that which has been destined for you by Allah. If all the people collectively want to harm you, they cannot harm you except that which has been destined for you. Pens have been taken away and the ink of the papers has dried up." [Tirmizi; Ahmed]

Explanation: This saying shows that we get ethical benefits out of belief in fate. Man becomes fearless. He fears only Allah. He firmly believes that no person other than Allah can harm or benefit him. He believes that whatever he is destined to receive he will receive and whatever he is not destined to receive, none can give it to him. Hence fearlessly he walks on the path of Truth and nothing can make him turn away from it.

(1) وَعَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزِدُّ الْقَدَرَ إِلَّا الدُّعَاءُ وَلَا يَنْقُصُهُ فِي الْعُمْرِ إِلَّا الْبِرُّ وَ إِنَّ الرَّجُلَ لَيُخْرِمُ الرِّزْقَ بِالذَّنْبِ (ابن ماجه)

(2) Hazrat Thauban says that the Prophet of Allah (pbuh) said: "Nothing can avert fate except supplication, and nothing can increase the age except piety and righteousness, and certainly sometimes a person loses his sustenance because of the afflictions of sin." [Ibn Majah]

Explanation: This Saying describes the fact that belief in fate does not mean that man should adopt a fatalistic attitude and should not act or adopt any means and devices in this world. Action and devices determine the fate. Supplication also changes or determines the fate. This has been said keeping in view our limited knowledge. Otherwise, everything is predetermined in the knowledge of Allah. For example, Allah knows that a person would get

afflicted by a difficulty and He also knows whether he will supplicate or not in that situation.

The means and resources are not different from fate. Take for example, supplication. Supplication is not a lifeless cry; rather it has a very strong power. The Wrath of Allah was about to fall on the people of Hazrat Jonah (Younus), but it was withdrawn due to the supplication of the people. If these people had not taken the help of supplication, the Wrath of Allah would not have been withdrawn. Because of this particularity of supplication, it is stated that supplication can avert fate; the greatest device in the human devices is the device of supplication. This is the reason that when all devices fail, man takes recourse to supplication.

Increase in age does not depend on healthy diet and following the principles of hygiene alone; rather, piety and righteousness also act as powerful ingredients in this regard. Similarly, decrease in sustenance or losing the sustenance altogether cannot said to be only because of man's wrong decisions in his economic and business activities; he can lose his sustenance because of sins too.

It is understood from this Saying that the supplications, the good and bad deeds of person do affect his fate. Those who think that man is constrained and helpless in the face of fate are wrong. The freedom of choice and action that has been granted to man does not negate the fate; rather, this freedom is part of the fate. Then, how can there be any contradiction between the two. It should also be kept in view that whatever power man possesses has been bestowed on him by Allah. As he is dependent on the power of Allah for his survival, so also he is dependent on Him with regard to his actions.

Another Saying should also be kept in view. It is reported by Hazrat Anas that the Prophet of Allah said: *"Any person who wants his sustenance increased and death delayed, should show compassion to his kindred."* (Bukhari, Muslim)

(۳) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَ نَحْنُ نَتَنَازَعُ فِي الْقَدْرِ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ حَتَّى كَأَنَّمَا فُقِيَ فِي وَجْنَتَيْهِ الرُّمَّانُ فَقَالَ أ بِهَذَا أُمِرْتُمْ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الْأَمْرِ عَزَمْتُ عَلَيْكُمْ إِلَّا تَنَازَعُوا فِيهِ.

(ترمذی، ابن ماجہ)

(3) It is narrated by Hazrat Abu Hurairah that once the Prophet of Allah (pbuh) came to us from outside. At that time, we were debating about fate. He got very angry so much so that his face became red as if pomegranate seeds had been squeezed over his cheeks. Then he said: "Have you been commanded about this or have I been sent (as a Prophet) to you for this (purpose). The people who have gone before you were ruined when they began debating on this issue. I instruct you not to debate in this matter." [Tirmizi, Ibn Maaja]

Explanation: Since the issue of fate is very delicate, it has been forbidden to hold discussions and debates in this regard. People's attention has been diverted to the fact that they should pay more attention in obeying the commands of Allah and performing the duties assigned by Him, which is the purpose of their life. It is enough to believe in fate cursorily. Effort to know more about fate means that man wants to know everything which is hidden from him and wants to know all the secrets of Allah; man should desist from such temerity.

BELIEF IN THE PROPHETHOOD

While on the one hand man needs food, water, light, etc. in this world to survive, he also needs a guide who can show him the path of Allah and tell him the objective of his life on earth and why he has been created by Allah. Without proper guidance man cannot lead his life in this world according to the Will of Allah, although it is essential for man to lead his life in the obedience of Allah to achieve the good pleasure of Allah and perpetual success. That Allah who fulfils even our smallest needs cannot be expected to leave us in this world wandering astray without making any arrangements for our guidance.

For the guidance of man, Allah has set up a guide in man's own soul in the form of conscience. Allah has created man in such a manner that man can distinguish between good and bad thoughts and deeds. Allah has also spread out His Signs all over the universe which can guide man towards the Truth. However, man's conscience and natural Signs alone have not been relied upon for the guidance of man. Along with these, Allah made arrangements to send His Prophets and Messengers in order to guide people towards the right path and save them from the depravity of beliefs and deeds. Those who were commissioned as Prophets were bestowed with extraordinary knowledge and insight so that they could not only walk on the Path of Truth themselves, but also guide other people on that Path. Hence, it is essential for the people to believe in Prophets in order to save themselves from going astray. Without the belief in Prophets, neither man can have true and real knowledge about his Creator, Allah, nor about the Unseen facts, nor could he lead a righteous and successful life in this world.

Prophet Muhammad (p.b.u.h.) said, "It is incumbent upon man to believe in the Prophets of Allah." Now, it is incumbent upon man to

It is also a fact that belief in the Prophethood alone can unite mankind on one Faith. In fact, the differences that are found in the beliefs and ideologies of mankind are the result of following conjectures; Truth cannot have different shades. The Prophets possess the true knowledge bestowed on them by Allah. The teachings of every Prophet were one and the same. Fundamentally, their teachings consisted of belief in Oneness of God, belief in the Prophethood and belief in the Hereafter. Along with these fundamental teachings, they also brought the correct way of life, which were all bestowed on them by Allah; they presented everything based on truth and never on conjectures.

Innumerable Prophets were sent by Allah for the guidance of mankind; a few of them have been mentioned in the Holy Quran. Finally, Allah sent Hazrat Muhammad (pbuh) as his last and final Prophet. Every detail regarding his life and character and conduct has been preserved. The Divine Book, the Holy Quran, revealed on Prophet Muhammad (pbuh) by Allah and presented by him before the people is still found in its original form. Every segment of his life can be presented even today before the people with utmost confidence as to its authenticity. Since the teachings of the previous Prophets have either partly disappeared or have been corrupted, the only way to find out the Truth and the True Guidance is the Holy Quran and the life of Prophet Muhammad (pbuh) which have been preserved in their original form.

Moreover, the Prophethood and teachings of the previous Prophets were confined to particular nations and particular eras. However, the Prophethood of Prophet Muhammad (pbuh) is not confined to any particular nation, tribe or era; his Prophethood is for the entire mankind and will last till the Day of Judgement. Also, the Guidance of Allah, in the form of Religion of Islam, has been concluded through Prophet Muhammad (pbuh), and therefore, the chain of Prophethood was also ended with the advent of Prophet Muhammad (pbuh) and no new Prophet will be commissioned after him. Now, it is incumbent upon man to

follow only Prophet Muhammad (pbuh) to receive true guidance and lasting success in this world and the Hereafter. Those who deny the Prophethood of Prophet Muhammad (pbuh) and refuse to follow him will go astray and can never achieve real success and salvation in this world and the Hereafter. Moreover, denial of Prophet Muhammad (pbuh) is the denial of every other previous Prophet and the institution of the Prophethood itself, because every Prophet brought the same Truth and Guidance that was brought by Prophet Muhammad (pbuh).

As far as the question that why Allah made the Prophets as the medium of conveying His Message and why did not He conveyed it directly to each and every human being, is nothing but man's short-sightedness. There is no place in the present system of the universe for Allah addressing every human being directly, because the Law of the Unseen is the governing law of the universe. Although everything is dependent on the mercy and benevolence of Allah for its sustenance, this reality has been hidden from the senses of all the creatures, including man, that none can see directly the Reality behind it. Lifting this veil just for man would negate the Law of Unseen working in the universe. Therefore, the medium of Prophethood is the only method through which not only mankind can be properly provided with guidance but also the Law of the Unseen can be maintained. The law of the Unseen is part of the test and trial of man.

Belief in the Prophethood

(۱) وَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ بَدَأْتُكُمْ مُوسَى فَاتَّبَعْتُمُوهُ وَ تَرَكْتُمُونِي لَضَلَلْتُمْ عَنْ سَوَاءِ السَّبِيلِ وَلَوْ كَانَ مُوسَى حَيًّا وَ أَدْرَكَ نُبُوتِي لَا تَبَعَنِي۔ (مسند احمد، دارمی)

(1) Hazrat Jaber narrates that the Prophet of Allah (pbuh) said: "By the Entity in Whose Hand is my life, if Moses were to appear before you, and you begin to follow

him and abandon me, you would certainly go astray from the right path. If Moses were to be alive today and were to catch my (era of) Prophethood, he would have followed me." [Darimi Musnad Ahmed]

Explanation: It is narrated that Hazrat Umar once came to the Prophet of Allah (pbuh) with a copy of Torah. On that occasion, whatever the Prophet of Allah (pbuh) commented upon this incident has been narrated in this Saying. The objective of the Prophet of Allah (pbuh) is to stress upon the fact that it is enough to follow him in order to seek Guidance of Allah. If Prophet Moses (pbuh) were to be alive during the era of Prophet Muhammad (pbuh), it would have been incumbent upon him to follow Prophet Muhammad, although Prophet Moses had also been bestowed with the Divine Book, the Torah. The system of Islamic Law and the way of life brought by Prophet Muhammad (pbuh) have such flexibility and particularities in them that they can be followed in all changed circumstances till the Day of Judgement. Since all the previous Divine Books and Divine Laws have been partly lost or have been corrupted, they are not capable of guiding mankind. Even Prophet Jesus (pbuh) who is alive and will come down from heavens during the final era of the world will follow Prophet Muhammad (pbuh). A similar narration reported by Hazrat Jabir is found in Baihaqi too.

(٧) و عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ

بِيَدِهِ لَا يَسْمَعُ بِنِ أَحَدٍ مِّنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أَرْسَلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ. (مسلم)

(2) It is reported by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "By the Entity in Whose Hand is the life of Muhammad, any Jew or Christian of (the era of) this Brotherhood hears about me and dies without believing in that which I have brought, will be amongst the people of the Hell." [Muslim]

Hazrat Jabir narrates (pbuh) said: "By the Entity in Whose Hand is my life, if Moses were to appear before you, and you begin to follow

Explanation: It means that whoever gets sufficient information about the Prophethood of Prophet Muhammad (pbuh), it becomes incumbent upon him to believe in his Prophethood and follow him. It is essential even for the Jews and the Christians, who believe in previous Prophets and Divine Books to believe in Prophet Muhammad (pbuh) to achieve success and salvation both in this world and in the Hereafter.

In this Saying, Brotherhood means those persons who are the addressees of the Mission of Prophet Muhammad (pbuh) whether in his lifetime or after him and whether they are People of the Book, or polytheists or Unbelievers, or Muslims. The other kind of Brotherhood is that Brotherhood which consists of people who are Muslims.

(۳) وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ

يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلًا مِّنَ النَّصَارَى مُتَمَسِّكًا بِالْإِنْجِيلِ وَ رَجُلًا

مِّنَ الْيَهُودِ مُتَمَسِّكًا بِالتَّوْرَةِ يُؤْمِنُ بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَتَّبِعَكَ

قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَمِعَ بِي مِنْ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ ثُمَّ لَمْ

يَتَّبِعْنِي فَهُوَ فِي النَّارِ.

(3) Hazrat Abdullah bin Masood says that a person

came to the Prophet of Allah (pbuh) and said: "O Prophet

of Allah, there is a Christian who adheres to the Gospel

(i.e. he follows it strictly), and there is a Jew who adheres

to the Torah, and also believes in Allah and His Prophet

and yet does not follow you." The Prophet of Allah (pbuh)

said: "Any Jew and Christian who hears about me and still

does not follow me will go into the Fire (of the Hell)."

[Darqutni]

(۴) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَوَّلُ النَّاسِ

بِعِيسَى ابْنِ مَرْيَمَ فِي الْأَوَّلِي وَالْآخِرَةِ، الْأَنْبِيَاءُ أَخَوَةٌ مِّنْ عِلَاقَةٍ وَ

أُمَّهَاتُهُمْ شَيْءٌ وَ دِينُهُمْ وَاحِدٌ وَلِلَّهِ نَبِيٌّ

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "I am nearer to Jesus the son of Mary in this world and in the Hereafter too. We Prophets are similar to stepbrothers, whose father is one and mothers are different, and their religion is one, and there is no Prophet between both of us." [Bukhari, Muslim]

Explanation: That is, although Prophets came in different eras and in different parts of the earth, their Religion was one, which was Islam. Every one of them showed mankind the same Path of Truth and every one of them was a representative of Allah. The laws governing the society could have been different due to particular time and situation, but there was no difference in the basic teachings and beliefs of the Religion. It is the very same Religion which Prophet Muhammad (pbuh) has presented before the people.

That is, after Prophet Jesus (pbuh), no other Prophet was sent except Prophet Muhammad (pbuh). It is understood from different narrations, that Allah lifted up Prophet Jesus (pbuh) into the heavens and that he is still alive there. He will be sent down to the earth near the establishment of the Day of Judgement. There will not be any Prophet between the advent of Prophet Muhammad (pbuh) and the coming again of Prophet Jesus (pbuh). Those who have been mentioned in the Gospel as the 12 Prophets were not Prophets in the real sense, but were the vicegerents or emissaries of Prophet Jesus: (Refer Luke, 6:13).

(٥) وَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَيْسَى عَبْدُ اللَّهِ وَ رَسُولُهُ وَ كَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَ رُوحٌ مِنْهُ وَ الْجَنَّةُ وَ النَّارُ حَقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ - (بخاری)

(5) It is reported by Hazrat Ubada bin Samit that the Prophet of Allah (pbuh) said: "Any who bear witness that there is no god but Allah, He alone is the god and none is

partner to Him, and that Muhammad is His servant and His Messenger, and that Jesus is the servant of Allah and is His Word which He bestowed on Mary and is a Spirit proceeding from Him; and that the Paradise and the Hell are the truth, Allah will make him enter the Paradise, on whatever course of action he is." [Bukhari]

Explanation: It is stated in the Holy Quran: *"Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word which He bestowed on Mary, and a Spirit proceeding from Him; so believe in Allah and His Messengers. Say not "Trinity"; desist; it will be better for you: For Allah is One God: Glory be to Him: (Far Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs."* (4:171)

From the above Saying and the Verse of the Quran, it is quite evident that Hazrat Muhammad (pbuh) was the servant of Allah and His Prophet and so also Hazrat Jesus (pbuh) was also the servant of Allah and His Prophet. To consider Hazrat Jesus as the son of God is against the Truth. It is true that Hazrat Jesus was a great Sign of Allah as he was born without a father. But to consider him as son of God because of this miraculous birth is wrong. As the first man, Hazrat Adam, was created from a combination of different parts of the earth, without any father or mother, just by the Word of Allah "Be," similarly Hazrat Jesus was born, without a father, when the Word of Allah was bestowed on the womb of Mary. The Holy Quran points out: *"The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be"; and he was."* (3:59)

That is, one who believes in the Oneness of God, the Prophethood and the Hereafter and is not a denier of the Religion of Islam will certainly enter the Paradise. It is another thing that a person might have to undergo punishment because of his wrongdoings before entering the Paradise. "On whatever course of action he is" may

also mean that in the Paradise his status would be decided according to his deeds.

(٦) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ طَبَعًا لِمَا جِئْتُ بِهِ- (شرح السنة)

(6) It is reported by Hazrat Abdullah bin `Amr that the Prophet of Allah (pbuh) said: "None of you can be a Believer unless his desire does not get subservient to the thing (Islamic Law) that I have brought." [Sharah al-Sunnah]

Explanation: That is, the demand of the belief in Prophet Muhammad (pbuh) gets fulfilled only when man's desires are made subservient to the Guidance brought by him, and instead of following his own desires make his desires obey and follow Prophet Muhammad (pbuh). When the soul of man gets purified, he begins to obey and follow the Guidance of Allah and His Prophet sincerely and devotedly.

Revelation: Manner of its Descent

(١) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ كُرِبَ لِدَلِكَ وَ تَرَبَّدَ وَجْهَهُ وَ فِي رِوَايَةٍ نَكَسَ رَأْسَهُ وَ نَكَسَ أَصْحَابُهُ رُؤُسَهُمْ فَلَمَّا أُتِيَ عَنْهُ رَفَعَ رَأْسَهُ- (مسلم)

(1) It is narrated by Hazrat `Ubada bin Samit that when Revelation used to descend on Prophet of Allah (pbuh), it used to cause great stress and strain on him and his face used to get changed. It is reported in another narration that (at that time) he used to bow his head and his Companions too used to bow their heads; after the completion of the Revelation, he used to lift his head. [Muslim]

Explanation: That is, when the Revelation used to descend on the Prophet of Allah (pbuh) and when he was in direct

contact with the world in heavens, naturally there used to be a kind of confrontation between his worldly senses and the heavenly power, and he used to feel its stress and strain on him whose effects manifested on his face. At that time, he used to bow his head. Apart from the intensity of the Revelation, the loftiness of the Revelation also demanded that the Prophet and the Companions present on the occasion should bow their heads. The loftiness and greatness of the Quran, which is the Revelation, can be gathered from this Verse of the Quran: *"Had We sent down this Quran on a mountain, verily, you would have seen it humble itself and cleave asunder for fear of Allah."* (59:21)

(۲) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أُوحِيَ إِلَيْهِ لَمْ يَسْتَطِيعْ أَحَدٌ مِنَّا يَرْفَعُ طَرَفَهُ إِلَيْهِ حَتَّى يَنْقَضِيَ الْوَحْيُ. (مسلم حاكم)

(2) Hazrat Abu Hurairah says that whenever the Revelation descended upon the Prophet of Allah (pbuh), none of us had the power to raise his eyes towards him till the conclusion of the Revelation. [Muslim, Hakim]

Explanation: That is, on the occasion of descent of Revelation, there used to manifest such an aura of majesty and grandeur around the Prophet of Allah (pbuh) that none could dare to look at him.

(۳) وَ عَنْ عَائِشَةَ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَحْيَانًا يَأْتِينِي مِثْلَ صَلَاصَةِ الْجَرَسِ وَ هُوَ أَشَدُّ عَلَى فَيْقَصِمُ عَنِّي وَ قَدْ وَعَيْتُ عَنْهُ مَا قَالَ، وَ أَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيَكَلِّمُنِي فَأَعْنِي مَا يَقُولُ. قَالَتْ عَائِشَةُ وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصِمُ عَنْهُ وَ أَنَّ جَبِينَهُ لَيَتَقَصَّدُ عَرَقًا. (بخارى)

(3) It is reported by Hazrat Ayesha that Hazrat Harith bin Hisham asked the Prophet of Allah (pbuh): "O Prophet

of Allah, how does the Revelation come to you?" The Prophet of Allah said: "Sometimes, it comes to me in the form of ringing sound of a bell, and this is the harshest on me; then it ends and I would conserve it. Sometimes, the angel will appear before me in the form of a man and talks to me. Hence, whatever he says I memorise it." Hazrat Ayesha says that I have seen Revelation being descended on him on a very cold day. When it ended, his condition was such that perspiration was pouring from his forehead. [Bukhari]

Explanation: That is, during such type of Revelation in which the Prophet of Allah (pbuh) used to hear the ringing sound of a bell, he had to pass through a very difficult state. After the conclusion of the Revelation, the Message from Allah used to be fully preserved in the memory of the Prophet of Allah (pbuh).

That is, sometimes, the angel used to come to the Prophet of Allah (pbuh) in the guise of a man to convey the Message from Allah, which the Prophet used to memorise.

That is, even in the coldest weather, perspiration used to pour down from the forehead of the Prophet of Allah (pbuh) during the descent of the Revelation.

(٤) وَ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أُنْزِلَ اللَّهُ عَلَى رَسُولِهِ ﷺ وَ فَخِذُهُ عَلَى فَخِذِي فَتَقَلَّتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرْضَ فَخِذِي. (بخاری)

(4) It is narrated by Hazrat Zaid bin Thabit that (once) Allah sent His Revelation on His Prophet (pbuh). At that time his thigh was on my thigh. It caused such a weight on me that I feared that my thigh would get fractured. [Bukhari]

Explanation: This was the personal experience of Hazrat Zaid bin Thabit. He was sitting very close to the Prophet of Allah (pbuh) and by chance, the thigh of the Prophet was over his thigh when suddenly the descent of Revelation commenced. Such was the tremendous weight and force

of the revelation that Hazrat Zaid felt that his thigh would get fractured. It is also reported that if the Revelation descended on the Prophet of Allah (pbuh) while he was riding a she-camel, the weight of the Revelation used to be so tremendous that the she-camel used to bow down from the weight and rest her breast on the ground.

(٥) وَ عَنْ صَفْوَانَ بْنِ يَعْلَى أَنَّ يَعْلَى قَالَ لِعُمَرَ أَرِنِي النَّبِيَّ ﷺ حِينَ يُوْحَى إِلَيْهِ قَالَ فَبَيْنَمَا النَّبِيُّ ﷺ بِالْجِفْرَانَةِ وَ مَعَهُ نَقَرٌ مِّنْ أَصْحَابِهِ فَجَاءَهُ الْوَحْيُ فَأَشَارَ عُمَرُ إِلَى يَعْلَى فَجَاءَ يَعْلَى وَ عَلَى رَسُولِ اللَّهِ ﷺ ثَوْبٌ قَدْ أَظْلَمَ بِهِ فَأَذْخَلَ رَأْسَهُ فَإِذَا رَسُولُ اللَّهِ ﷺ مُحَمَّرُ الْوَجْهِ وَ هُوَ يَغِطُّ ثُمَّ سُرِّي عَنْهُ.

(بخاری)

(5) Hazrat Safwan bin Ya'la narrates that Hazrat Ya'la requested Hazrat Umar: "Show me the Prophet of Allah (pbuh) when the Revelation descends upon him." He says that in the meantime when the Prophet of Allah (pbuh) was in Jerana along with a group of his Companions, Revelation descended on him. Hazrat Umar signalled Hazrat Ya'la, and he came. At that time, there was a piece of cloth over the Prophet of Allah by which a shade had been created over him. When he inserted his head inside, he saw that the face of the Prophet of Allah had turned red and he was snoring. Then (after sometime) he recovered from it. [Bukhari]

Explanation: Hazrat Ya'la wanted to see the condition of the Prophet of Allah during the descent of Revelation.

This is a place between Makkah and Taif.

Because of the intensity of the Revelation, the face of the Prophet of Allah (pbuh) had turned red and sound like snoring was emanating from his throat. When the descent of Revelation ended, he regained his composure.

There are many narrations with regard to the descent of Revelation. Only a few of them have been

mentioned here. It becomes quite clear from these narrations that a particular kind of condition used to overcome the Prophet of Allah (pbuh) during the descent of the Revelation and his condition used to get changed, which was sensed by those who happened to be near him and understood that Revelation was descending on him. After the descent of the Revelation, he used to inform the Companions about the Message that he had received from Allah. Also he used to ask the writers of the Revelation to write down the Messages thus received through the Revelation.

Profile of the Prophet of Allah (pbuh)

(١) عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ كَانَ إِذَا وَصَفَ النَّبِيَّ ﷺ قَالَ: لَمْ يَكُنْ بِالطَّوِيلِ الْمَغْطِ وَلَا بِالْقَصِيرِ الْمُتَرَدِّدِ وَكَانَ رُبْعَةً مِنَ الْقَوْمِ وَلَمْ يَكُنْ بِالْجَعْدِ الْقَطِطِ وَلَا بِالسَّبِطِ كَانَ جَعْدًا رَجُلًا وَلَمْ يَكُنْ بِالْمُطَهَّمِ وَلَا بِالْمُكَلِّمِ وَكَانَ فِي الْوَجْهِ تَدْوِيرٌ أَبْيَضٌ مُشْرَبٌ أَدْعَجُ الْعَيْنَيْنِ أَمْدَبُ الْأَشْفَارِ جَلِيلُ الْمَشَاسِ وَالْكَتِدِ أَجْرَدُ ذُو مُسْرَبَةٍ شُنُّ الْكَفَّيْنِ وَالْقَدَمَيْنِ إِذَا مَشَى يَنْقَطِعُ كَأَنَّمَا يَمْشِي فِي صَبَبٍ وَ أَمَا التَّقَتِ التَّقَتِ مَعًا بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ وَهُوَ خَاتَمُ النَّبِيِّينَ أَجْوَدُ النَّاسِ صَدْرًا وَ أَصْدَقُ النَّاسِ لَهْجَةً وَأَلْيَنُهُمْ عَرِيكَةً وَ أَكْرَمُهُمْ عَشِيرَةً مَنْ رَأَاهُ بِدِينِهِ هَابَهُ وَ مَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ يَقُولُ نَاعَتُهُ لَمْ أَرَقْبَلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ (ترمذی)

(1) Whenever Hazrat Ali portrayed the Prophet of Allah (pbuh), he said: "He was neither very tall nor very short; rather, he was of middling height. His hair were neither very curly nor were straight; rather, they were a little bit curly. He was neither very fat nor had a very small face. His face was whitish-red and (instead of being fully round) was slightly round. His eyes were black and the eye-lashes were long. The joints of the bones were large. There were

very less hair on his body. From (the centre of the) breast to the navel, there was a thin line of hair. The palms and the feet were fleshy. When he raised his feet to walk, it looked like that he was as if climbing down from the height to the lower ground. When he paid attention to a person, he used to pay attention with his entire body. There was the Seal of Prophethood between his two shoulder-blades and he was the Seal of Prophets. He was very magnanimous for the people and the truest of tongue among the people. He was mild-mannered and gentle-hearted and the noblest of his clan. Whosoever looked at him suddenly got terrified by him, and when someone met him after getting introduced, he loved him. The describer of his attributes says that I have seen none like him – neither before him nor after him. *May Allah bless him and grant him peace and salvation!* [Tirmizi]

Explanation: It is understood from the narrations that when the Prophet of Allah (pbuh) used to be in a gathering, he looked taller than all others. He was not so tall as to look ugly.

His colour was whitish with rich brown complexion.

In another narration, it is stated that he had long cheeks.

Along with intrinsic qualities, Allah had bestowed him with external beauty too. He had a broad forehead and had a very handsome face. The face was the mirror of lofty thoughts and the eyes manifested pure and pious emotions. He always seemed to be in a meditative mood. He met the people with a smile on his face. He had a deep voice. His silence too brought solace to the people. His beauty and majesty was a source of enjoyment. His every action was delightful to watch.

The soles of the feet were a bit deep. The feet were very shiny. There was less flesh on his heels.

While walking he used to walk slightly bent forward. While walking speedily, he used to plant his feet firmly on

the ground; this looked like as if he is climbing down to the lower ground.

That is, while paying attention to someone, he used to pay his full attention to him with all courtesies. He never addressed the people arrogantly, rudely and carelessly.

Between his two shoulder-blades, near the soft bone of the left shoulder-blade, there was a lump of flesh of the size of a pigeon's egg on which was black moles. This was one of the Signs of his Prophethood, and is known as the Seal of Prophethood.

That is, when a person saw him for the first time, he used to get terrified. But once he met him and talked to him, he used to love him: Not only his followers, but even his enemies are witness to this attribute. `Arwa bin Masood was the representative of the Quraish during the course of the Treaty of Hudaibiah. After his return to Makkah, he said to the Quraish: *"O people of Quraish, I have met Kisra in his royal court, I have visited Caesar in his royal court, and I have seen Najashi in his royal court. By God, I have not seen the grandeur of any king as I have seen the grandeur of Muhammad amongst his Companions. I am telling you the truth, I have seen such a community which will never abandon him; now, it is your decision."*

(۲) وَ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ بْنِ يَاسِرٍ قَالَ لِلرَّبِيعِ بِنْتِ مُعَوِّذٍ بِنِ عَفْرَاءَ صَفِيٍّ لَنَا رَسُولُ اللَّهِ ﷺ قَالَتْ: يَا بُنَيَّ لَوْ رَأَيْتَهُ رَأَيْتَ الشَّمْسَ طَالِعَةً.

(دارمی)

(2) It is reported by Hazrat Abu `Ubaida bin Muhammad bin `Ammar bin-Yasar that I asked Rabee` bint Mu`awwaz bin `Afra to describe the attributes of the Prophet of Allah (pbuh). She said: "O son, if you could see him you could see him as if the sun has risen." [Darmi]

Explanation: That is, Allah had bestowed upon him excellent beauty, dignity and grandeur.

(۳) وَ عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَانَ وَجْهُهُ قِطْعَةً قَمَرٍ وَ كُنَّا نَعْرِفُ ذَلِكَ مِنْهُ۔

(بخاری مسلم)

(3) Hazrat Ka'b bin Malik says that when the Prophet of Allah was happy his face lighted up as if it was a piece of the moon; all of us knew about it." [Bukhari, Muslim]

Explanation: That is, from the brightness of the face, we understood that he was happy.

There are many Sayings about the profile of the Prophet of Allah; as an illustration, only three Sayings are given here. The Prophet of Allah (pbuh) possesses a prominent personality among his people. His character and conduct are proofs of his being honest and truthful. The face of a person is the mirror of his personality, his deeds, his morality and his character and conduct. Looking at the face of a Prophet (pbuh) everyone would vouch for his being honest and truthful, provided his sight is not defective. Hazrat Husain was an eminent Jewish scholar. He visited the Prophet of Allah (pbuh) when he arrived at Madinah. Later, while describing the event he said: "As soon as I saw him, I felt that his face cannot be the face of a liar." Similarly, when Abu Ramtha Taimi went to see the Prophet of Allah (pbuh) along with his son and when the people pointed him towards the Prophet of Allah (pbuh), and as soon as he saw him, he said: "Certainly, he is the Prophet of Allah." (Shamail-e-Tirmizi) Once, a trading caravan came to Madinah and camped outside the city. The Prophet of Allah (pbuh) bought a camel from them and took the camel promising them that he would pay the price later. Later on, the people of the caravan got worried that they had finalized the deal with a person whom they did not know and that they might lose the money. On that occasion, a respectable lady said: "Be reassured; I have seen the face of that person which was bright like full moon. He will never cheat you. If such a person does not pay you, I will myself pay the amount." (Al-Muwahab al-Ladunniya, Vol. 1, p. 244)

Similitude of the Prophet of Allah (pbuh)

(١) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَتْ مَلَائِكَةٌ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالُوا: إِنَّ لِمُصَاحِبِكُمْ هَذَا مَثَلًا فَاضْرِبُوا لَهُ مَثَلًا فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبُ يَقْظَانُ فَقَالُوا مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَائِدَةً وَبَعَثَ دَاعِيًا فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَآكَلَ مِنَ الْمَائِدَةِ وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَائِدَةِ فَقَالُوا: أَوْلَوْهَا لَهُ يَفْقَهُهَا فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبُ يَقْظَانُ فَقَالُوا: أَلَدَارُ جَنَّةٍ وَالدَّاعِيَ مُحَمَّدٌ (ﷺ) فَمَنْ أَطَاعَ مُحَمَّدًا (ﷺ) فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَى مُحَمَّدًا (ﷺ) فَقَدْ عَصَى اللَّهَ (عَزَّوَجَلَّ) وَ مُحَمَّدٌ (ﷺ) فَرَقٌ بَيْنَ النَّاسِ. (بخاری، مسلم)

(1) -It is narrated by Hazrat Jabir bin Abdullah that a few angels came to the Prophet of Allah (pbuh) when he was asleep. They said (to one another): "There is a similitude of your companion (i.e. the Prophet of Allah), describe it in front of him." One among them said: "He is asleep." The other said: "No doubt, eyes sleep, but heart is awake." Then they said: "His similitude is of that person who built a house and arranged a banquet therein, and sent a caller (to invite people for the banquet). Whoever accepted the invitation of the caller, entered the house and ate from the banquet, and whoever did not accept the invitation of the caller, did not enter the house and did not eat from the banquet." Then they said: "Explain this (similitude) to him so that he could understand it." Then, someone amongst them said: "He is asleep." Some of them said: "(It is not so), eyes are asleep but heart is awake." They said: "House (means) Paradise and the caller is Muhammad (pbuh). Hence, whosoever obeyed Muhammad (pbuh), he obeyed Allah (the Almighty) and whosoever disobeyed Muhammad (pbuh) disobeyed Allah

(the Almighty); it is a fact that Muhammad (pbuh) is the mark of distinction between the people."

Explanation: From this similitude, the status and position of Prophet Muhammad (pbuh) has been made clear. It has also been made clear that Allah has sent him as a preacher. He invites people towards that house which is an abode of lasting peace, success and salvation, which is known as the Paradise and which has been made ready by Allah. Those who believe in Allah and His Prophet and obey them in this world will enter the Paradise and enjoy the rich banquet which has been spread over there. It is also stated in the Holy Quran: *"(You prefer this perishable world), but Allah does call to the Home of Peace; He does guide whom He pleases to a Way that is straight."* (10:25)

We also come to know from this Saying that the only way to obey Allah is to obey Prophet Muhammad (pbuh). He is the Prophet of Allah and asks people to follow only those instructions and commands which are bestowed on him by Allah. The joy felt in the obedience and worship of Allah is found nowhere else. Hence, the commands of Allah are considered as gifts from Allah even in ancient Divine Books. In the Psalms, it is written: *"The law of the Lord is perfect, refreshing the soul. The statutes of the Lord are trustworthy, making wise the simple. The precepts of the Lord are right, giving joy to the heart. The commands of the Lord are radiant, giving light to the eyes. The fear of the Lord is pure, enduring forever. The decrees of the Lord are firm and all of them are righteous. They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the honeycomb."* (Psalms, 19:7-10)

Even after this, if man does not heed to the call of the preacher and does not walk towards the house towards which he is calling him, he is a wicked and deviant person. *"Like a bird that flees its nest is anyone who flees from home."* (Proverbs, 27:8)

It is stated at the end of the Saying that "Muhammad is the mark of distinction between the people." It means that through him a distinction has been made between the Truth and the Untruth; the groups of Believers and Unbelievers have been set apart; the good and the bad have been made distinctly clear; and there remained no doubt as to what is Truth and what is Untruth.

In the previous Saying, the "house" referred to the Paradise. In this Saying, the meaning of the house has been taken as Islam. The outcome of both these sentences is one and the same. It is necessary for man to accept Islam in order to enter the Paradise. In both the Sayings, the point stressed upon is that man can enter Paradise only if he accepts the call of Prophet Muhammad (pbuh), believed in him and followed him. In this manner alone, man can enter the Paradise and obtain the good pleasure of Allah, which is the most precious gifts amongst the gifts of Allah; otherwise, he will not only be denied entry into the Paradise, but he will incur the Wrath of Allah too.

(٢) وَ عَنْ رَبِيعَةَ الْجُرَشِيِّ قَالَ: أَمَّا نَبِيُّ اللَّهِ ﷺ: فَقِيلَ لَهُ لَتَنَمَّ عَيْنُكَ وَلَتَسْمَعَ أُذُنُكَ وَلَيَعْقِلَ قَلْبُكَ قَالَ فَنَامَتْ عَيْنِي وَ سَمِعَتْ أُذُنَايَ وَ عَقَلَ قَلْبِي قَالَ فَقِيلَ لِي سَيِّدُ بَنِي دَارٍ فَصَنَعَ مَأْدُبَةً وَ أَرْسَلَ دَاعِيًا فَمَنْ أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَ أَكَلَ مِنَ الْمَأْدُبَةِ وَ رَضِيَ عَنْهُ السَّيِّدُ وَ مَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ وَ سَخِطَ عَلَيْهِ السَّيِّدُ قَالَ قَالَهُ السَّيِّدُ وَ مُحَمَّدٌ بْنُ الدَّاعِيِ وَالدَّارُ الْإِسْلَامُ وَالْمَأْدُبَةُ الْجَنَّةُ۔ (دارمی)

(2) Hazrat Rabiya al-Jurashi narrates that when (an angel) came to the Prophet of Allah (pbuh), he (Prophet) was told: "Your eyes should go to sleep and your ears should listen and your heart should understand." He (the Prophet) said: "My eyes went to sleep, my ears listened and my heart understood." He (further said): "At that time I was told: A chief built a house and arranged a banquet

therein and sent out a caller. Whosoever accepted the invitation of the caller and entered the house and ate from the banquet, the chief was pleased with him. And whosoever did not accept the invitation of the caller, nor did he enter the house nor did he eat from the banquet, the chief was displeased with him." He said: "Allah is the Chief, Muhammad is the Caller, the house is Islam and the banquet is the Paradise." [Darmi]

Explanation: In the previous Saying, the "house" referred to the Paradise. In this Saying, the meaning of the house has been taken as Islam. The outcome of both these sentences is one and the same. It is necessary for man to accept Islam in order to enter the Paradise. In both the Sayings, the point stressed upon is that man can enter Paradise only if he accepts the call of Prophet Muhammad (pbuh), believed in him and followed him. In this manner alone, man can enter the Paradise and obtain the good pleasure of Allah, which is the most precious gifts amongst the gifts of Allah; otherwise, he will not only be denied entry into the Paradise, but he will incur the Wrath of Allah too.

(٣) وَعَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا فَقَالَ يَا قَوْمُ إِنِّي رَأَيْتُ الْجَيْشَ يَبْعَثُنِي وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ فَالْنَّجَاءُ النَّجَاءُ فَطَاعَهُ طَائِفَةٌ مِّنْ قَوْمِهِ فَأَذْلَجُوا فَأَنْطَلَقُوا عَلَى مَهْلِهِمْ فَتَنَجَّوْا وَكَذَّبَتْ طَائِفَةٌ مِّنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ فَصَبَّحَهُمُ الْجَيْشُ فَأَمْلَكَهُمْ وَاجْتَنَحَهُمْ فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي فَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّابَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ - (بخاری، مسلم)

(3) It is narrated by Hazrat Abu Musa that the Prophet of Allah (pbuh) said: "My similitude and the similitude of the thing that I have brought is of that person who comes to his people and says: "O my people, I have seen a (hostile) army with my own eyes and I am an open warner; hence

save yourselves. A group of his people believed him and set out at the nightfall and walked away at their leisure and thus were saved (from the hostile army). The group of his people which disbelieved him stayed at its place till morning. In the early morning, the army attacked them, killed them and annihilated them. Hence, this is the similitude of that person who obeyed me and followed whatever I have brought, and this is the similitude of that person who disobeyed me and disbelieved in whatever I have brought from the Truth. [Bukhari, Muslim]

Explanation: The status and lofty position of Prophet Muhammad (pbuh) is made clear from this Saying too. In Arabia, the attack and looting usually took place early in the morning and, therefore, the Arabs used to greet each other with the words: *"May Allah make your morning safe and secure."* It was a custom in Arabia that whenever a hostile army marched against a tribe, the first man to notice its approach would climb an elevated place and removing all his clothes and keeping them on his head used shout and warn his people about the impending danger, and people believed in such a person. Such a person was known as *"Nazeer-e-Uriyan"* (Naked Warner). Later on, this method was adopted to warn about all impending dangers. The Prophet of Allah also used this terminology of *"Nazeer-e-Uriyan"* so that people should take his message seriously and desist from going astray and try to save themselves from the Wrath of Allah.

(٤) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلِي كَمَثَلِ رَجُلٍ نِ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَ هَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا وَ جَعَلَ يَخْجَرُ مَنْ وَ يَغْلِبُنَهُ فَيَتَّقَحْنَ فِيهَا فَأَنَا أَخِذٌ بِخَجَزِكُمْ عَنِ النَّارِ وَ أَنْتُمْ تَقَحَّمُونَ فِيهَا. - (بخاری)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "My similitude is of that person who lit a fire and when it illuminated the surroundings, the moths and the crawling animals which usually fall into the fire, begin to fall into it, and that person

is trying to stop them and they are plunging into it after subjugating him. I am trying to stop you from falling into the Fire, and you are hurtling yourselves into it." [Bukhari]

Explanation: In the Saying reported by Muslim the following words are found: *"He said: My similitude and your similitude is that I try to save you from the Fire holding you by your waists (saying) save yourselves from the Fire, save yourselves from the Fire, and you after subjugating me plunge yourselves into it."*

The foolishness of the foolish people and the mercy and well-wishing of the Prophet of Allah (pbuh) have been made clear from this similitude. The moths are unaware of the fact that fire would burn their delicate bodies and, therefore, they get attracted to it and fall into it. Similar is the attitude of those people who, disregarding the Wrath and Punishment of Allah, disobey Allah and His Prophet, and ultimately fall into the Fire of Hell. The Prophet of Allah (pbuh) tries to save people from the Wrath of Allah and the Fire of Hell. Still if someone does not heed to his advice, he alone will be held responsible for the consequences.

Love for the Prophet of Allah (pbuh)

(۱) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى
أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَ وَلَدِهِ وَ النَّاسِ أَجْمَعِينَ. (بخاری مسلم)

(1) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "None of you can be a Believer unless I do not become more beloved to him than his father, his children and all other people." [Bukhari, Muslim]

Explanation: The relationship that exists between the Muslims and the Prophet of Allah (pbuh) and between the Prophet of Allah (pbuh) and the Muslims cannot be compared with any other relationship. It is stated in the Holy Quran: *"The Prophet is closer to the Believers than their own selves."* (33:6) The love and compassion that the

Prophet of Allah (pbuh) feels towards the Muslims is more than that of their parents. Rather, his compassion and well-wishing is even more than a person has towards his own self. Man's parents can make him go astray; can treat him selfishly; his wife and children can cause him losses; he can treat himself badly. But the Prophet of Allah (pbuh) can do only what is right for us and suggest what is beneficial to us. When this is the matter of fact, it is the duty of the Believers to love him more than their parents, wives, children and even their own life, and they should prove their love by action i.e. by obeying him willingly and cheerfully in all matters of life.

(٢) وَ عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ قَالَ كُنَّا مَعَ النَّبِيِّ ﷺ وَ هُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ لَا أَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي، فَقَالَ: لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ فَقَالَ عُمَرُ: فَإِنَّكَ الْآنَ، وَاللَّهِ أَحَبُّ إِلَيَّ مِنْ نَفْسِي فَقَالَ الْآنَ يَا عُمَرُ۔
(بخاری)

(2) Hazrat Abdullah bin Hisham says that we were with the Prophet of Allah and he was holding the hand of Hazrat `Umar bin al-Khattab in his hand. Hazrat `Umar said to him: "O Prophet of Allah, you are more beloved to me than everything except my own self." He said: "No, by the Entity in whose hand is my life; unless and until I become more beloved to you than your own soul (you cannot be a Believer)." Hazrat `Umar said: "By Allah, now you have become more beloved to me than my own soul." He said: "Now, O `Umar (you are a Believer)." [Bukhari]

Explanation: This Saying also reveals the same fact that has been mentioned in the previous Saying. A person can become a true Believer only when he loves Allah and His Prophet more than anything else, and he is ready to sacrifice everything for their love. If he has to sacrifice his wealth, his children and even his own life in the Cause of Allah, he should not hesitate to do so.

(۳) وَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: أَحِبُّوا اللَّهَ لِمَا يَغْذُوكُمْ مِنْ نِعْمَةٍ وَ أَحِبُّونِي لِحُبِّ اللَّهِ وَ أَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي- (ترمذی)

(3) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "Love Allah because he bestows on you every kind of comforts; love me because of the love of Allah; and love members of my family because of my love." [Tirmizi]

Explanation: If you just ponder about the innumerable things of comfort and ease that Allah has granted you out of His Mercy and Compassion, you will generate the feeling of gratitude towards Him which will lead you to love your Benefactor. When you begin to love Allah, you will love His Prophet too, and when you begin to love the Prophet of Allah (pbuh), inevitably you will love members of his family too. The real center of our love is actually Allah. However, this love also demands that we should love His Prophet and the family members of the Prophet.

(۴) وَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ مَا أَعَدَدْتُ لَهَا؟ قَالَ مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرٍ صَلَوةٍ وَلَا صَوْمٍ وَلَا مَدَقَةٍ وَ لَكِنِّي أَحِبُّ اللَّهَ وَ رَسُولَهُ- قَالَ أَنْتَ مَعَ مَنْ أَحْبَبْتَ- (بخاری)

(4) It is narrated by Hazrat Anas bin Malik that a person asked the Prophet of Allah (pbuh): "When will come the hour (of Judgement)?" He (the Prophet) said: "What preparations have you made for it?" He said: "I have not prepared much for it; neither a lot of prayers, nor fasting, nor charity, but I love Allah and His Prophet." He (the Prophet) said: "You will be with those whom you love." [Bukhari]

Explanation: The Prophet of Allah (pbuh) has uttered the last sentence of this Saying on other occasions too. In the narration of Hazrat Ibn Masood it is stated that when the Companions of the Prophet asked about a person who

loves his group but his activities are not equal to the other people of the group, then he had said the same words, i.e. *"A person (in the Hereafter) would be with those whom he loves."* Hazrat Anas says that I did not see the Muslims overjoyed with anything than with this glad tiding, except over Islam. This Saying indicates that the fruit of love is companionship in the Hereafter. A person will attain the nearness and companionship of the Prophet of Allah (pbuh) to the degree to which he loves him.

(۵) وَ عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ: فَقَالَ إِنِّي أُحِبُّكَ قَالَ أَنْظِرْ مَا تَقُولُ فَقَالَ: وَاللَّهِ إِنِّي لَأُحِبُّكَ ثَلَاثَ مَرَّاتٍ قَالَ: إِنْ كُنْتَ صَادِقًا فَأَعِدْ لِلْفَقْرِ يَجْقَانَا لِلْفَقْرِ أَسْبَرُ إِلَى مَنْ يُحِبُّنِي مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ۔ (ترمذی)

(5) It is narrated by Hazrat Abdullah bin Mughaffal that a person came to the Prophet of Allah (pbuh) and said: "I love you." He (the Prophet) said: "Contemplate about what you are saying." He said thrice: "By Allah, I love you." He (the Prophet) said: "If you are true (to your words), then collect weapons to combat poverty and hunger, because poverty and hunger will rush towards those who love me more rapidly than the flood rushes towards declivity." [Tirmizi]

Explanation: That is, if you really love me, you should prepare yourself to combat every kind of afflictions. If you do love me you should adopt that Path towards which Allah has guided me. You have to face many difficulties while walking on this Path. You may have to encounter poverty and hunger. The travelers of this Path do not compromise with the Untruth. They can lay down their lives for the Truth but cannot surrender before the Untruth. Only that person can walk on this Path who completely trusts Allah and has a strong faith in the Hereafter. If you really love the Prophet of Allah (pbuh), you should give preference to the poverty and hunger that you might face in the Cause of Allah over the comforts and conveniences of the world.

Blessings and Salutations

(١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ النَّعَّاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ

يَقُولُ: مَنْ صَلَّى عَلَىَّ صَلَوةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا. (مسلم)

(1) Hazrat Abdullah bin `Amr bin al `Aas says that he had heard the Prophet of Allah (pbuh) saying: "Any who sends Blessings on me once, Allah sends ten Blessings on him." [Muslim]

Explanation: A benevolent father is always worried about the education and upbringing of his children. He not only teaches them the etiquettes of life but also teaches them to respect their parents and elders. Similarly, the Prophet of Allah (pbuh), who is considered as a spiritual father of his Ummah, not only teaches his followers with love and affection about every big and small thing, but also teaches them the love that they should cultivate towards their Prophet.

It is taught in this Saying that the Faithful should send Blessings on their Prophet (pbuh). This is the inevitable result of the relationship that exists between the Prophet of Allah (pbuh) and his followers. The followers of the Prophet of Allah (pbuh) have been benefitted by him in various manner; they got the light of Faith from him and the supremacy they got with regard to ethics, lofty character and conduct was because of his teachings. Hence, the sense of gratefulness demand that we should love the Prophet of Allah (pbuh) more than anything else, even our own lives, and also pray for him. The Arabic word for "Blessings" is *Salat*. When the word *Salat* is used with the Arabic word *Ala*, it gives three meanings: One, pay attention to someone with love and bow over him; getting attracted to someone; second, praising someone; third, praying for someone. Hence, here the word *Salat* encompasses all the three meanings, i.e. we should love the Prophet of Allah (pbuh), praise him and also pray for him.

"Allah sends ten Blessings on the person who sends Blessings on me once" means that such a person is particularly blessed by Allah; he becomes beloved of Allah; he is bestowed with Allah's mercies; he is praised by Him; he is bestowed with prosperity and honour and loftiness. In fact, the passion for attainment of Allah's love works behind the deep relationship and love for His Prophet. Moreover, the reason behind the love for the Prophet of Allah (pbuh) is that he shows us the Straight Path of Allah and gives us the knowledge about the Will of Allah. Therefore, it is quite natural for Allah to bestow His Mercies on the person who sends Blessings and Salutations on His Prophet.

It has also been ordained in the Holy Quran to send the Blessings on the Prophet of Allah: *"Allah and His Angels send blessings on the Prophet: O you that believe, you also send blessings on him, and salute him with all respect."* (33:56)

(۲) وَ عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ وَ يَقُولُ: مَنْ صَلَّى عَلَيَّ صَلَوةً لَمْ تَزَلِ الْمَلَكَةُ تُصَلِّيْ عَلَيْهِ مَا صَلَّيْتُ عَلَيَّ فَلْيُقِلَّ عَبْدٌ مِنْ ذَلِكَ أَوْ لِيَكْثُرْ۔ (احمد، ابن ماجه)

(2) Hazrat `Aamir bin Rabiya reports from his father that he said: I heard the Prophet of Allah (pbuh) addressing and saying: "Any who sends Blessings on me, the Angels keep on sending Blessings on him till he keeps on sending Blessings on me; it is up to the person to do so sparsely or frequently." [Ahmed, Ibn Maaja]

Explanation: That is, the Angels manifest their intense love for him and supplicate for him with Allah.

(۳) وَ عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَوَّلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَوةً۔ (ترمذی)

(3) It is narrated by Hazrat Ibn Masood that the Prophet of Allah (pbuh) said: "That person amongst the

people will have the foremost right to be with me on the Day of Judgement who will send most Blessings on me." [Tirmizi]

Explanation: The degree to which a person values Islam and the Faith, to that degree he will have the realisation of benefactions of the Prophet of Allah (pbuh), and the degree to which this realisation grows, to that degree there will be an increase in the Blessings sent by him on the Prophet (pbuh). The frequency of Blessings on the Prophet of Allah (pbuh) is the standard through which one can gauge how deep he loves Islam and the Prophet of Allah (pbuh). Since he loves the Prophet very much, inevitably he will be with him on the Day of Judgement. It is understood from other narrations that a person would be with that person whom he loves the most.

(۴) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرِ اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ. (ترمذی)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Those who sit in a gathering and do not remember Allah in it and do not send Blessings on their Prophet, that gathering inevitably will be a disaster for them; if Allah wishes he may punish them or if He wishes He may forgive them." [Tirmizi]

(۵) وَ عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْبَخِيلُ مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ. (ترمذی)

(5) It is narrated by Hazrat Ali that the Prophet of Allah (pbuh) said: "Miser is that person who does not send Blessings on me when I am mentioned." [Tirmizi]

Explanation: What would be more miserly on the part of a person than to be silent when a mention is made of his benefactor, and he does not utter words of praise for him?

(٦) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ. (ابو داؤد)

(6) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any person who salutes me, Allah sends it back to my soul in order that I return back the salutation to him." [Abu Dawood]

Explanation: That is, Allah causes the salutations to reach the Prophet of Allah (pbuh) and He brings back the soul of the Prophet in such a state that he is enabled to answer such salutations.

(٧) وَ عَنْ أَبِي حُمَيْدٍ بْنِ السَّاعِدِيِّ قَالَ: قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: قُولُوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اَزْوَاجِهِ وَ ذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَ بَارَكْتَ عَلَى مُحَمَّدٍ وَعَلَى اَزْوَاجِهِ وَ ذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ. (بخاری و مسلم)

(7) It is reported by Hazrat Abu Hameed Sa'adi that the people asked: "O Prophet of Allah, how should we send Blessings on you?" He said: Say: "O Allah, bestow Blessings on Muhammad, his wives and his progeny, as You had bestowed Blessings on Abraham, and bestow Beneficence on Muhammad, his wives and his progeny, as You had bestowed Beneficence on Abraham; indeed You alone are Praiseworthy and Exalted." [Bukhari, Muslim]

Explanation: There are other forms of *Durood* (Blessings) that have been taught by the Prophet of Allah (pbuh). From this *Durood*, it is evident that the Prophet of Allah (pbuh) did not want to confine the Blessings to his own self; he included his wives and progeny too in it. In some other forms of *Durood*, the Prophet of Allah (pbuh) has included his followers too. For example, there is a narration in Bukhari and Muslim reported by Hazrat Ka'b bin `Ujra that once the Prophet of Allah (pbuh) came to us and we asked him: "O Prophet of Allah, we have understood the method of sending salutations on you; how to send Blessings on

you?" He said: Say: "O Allah, send Blessings on Muhammad and the family and adherents of Muhammad as You had sent Blessings on Abraham; indeed, You alone are Praiseworthy and Exalted. O Allah, send Beneficence on Muhammad and the family and adherents of Muhammad as You had sent Beneficence on Abraham; indeed, You alone are Praiseworthy and Exalted." The Arabic word *Aal* denotes not only the members of the Prophet's family but also his followers and adherents.

Obedience of the Prophet of Allah (pbuh)

(۱) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ مَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ. (شرح السنة)

(1) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "None of you can be a Believer unless his desire does not get subservient to the thing (Law) that I have brought." [Sharah al-Sunnah]

Explanation: The real Believer is one who wholeheartedly adopts the path towards which the Prophet of Allah (pbuh) has guided, and sincerely believes that whatever the Prophet of Allah (pbuh) has said is the truth and whatever he has declared as wrong is the wrong. The true nature of Faith is that all the desires and longings of a Believer should get subordinated to the guidance and law that the Prophet of Allah (pbuh) has brought in from Allah; those who follow their desires giving up this guidance go astray. It is stated in the Holy Quran: "And who is more astray than one who follows his own desires, devoid of guidance from Allah? For Allah guides not people given to wrongdoing." (28:50)

(۲) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: كُلُّ أُمَّتٍ يَدْخُلُونَ الْجَنَّةَ إِلَّا مِنْ أَبِي، قَالُوا وَمَنْ يَا أَبِى؟ قَالَ مَنْ أَطَاعَنِى دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِى فَقَدْ أَبِى. (بخارى)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Everyone of my Umma (Brotherhood) would enter the Paradise except the person who denies. (The Companions) asked: "Who is it that denies?" He said: "The person who obeys me will go to the Paradise and the person who disobeys me, indeed, has denied." [Bukhari]

Explanation: That is, the one who disobeys the Prophet of Allah (pbuh) and shuns his obedience is, indeed, denies the Prophet.

(٣) وَ عَنْ مَالِكِ بْنِ أَنَسٍ مُرْسَلًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَ سُنَّةُ رَسُولِهِ - (موطأ)

(3) There is a *mursal* (incompletely transmitted) narration from Hazrat Malik bin Anas that the Prophet of Allah said: "I am leaving behind two things amongst you; you will not go astray as long as you hold fast to them – the Book of Allah and the Sunnah of the Prophet." [Muatta]

Explanation: *Mursal* means the incompletely transmitted Saying of the Prophet of Allah (pbuh) resting on a chain of authorities that goes no further than the second generation after the Prophet (pbuh).

It is understood from this Saying that to escape from going astray, it is essential not only to follow the Book of Allah but also it is necessary to follow the Sunnah and the Sayings of the Prophet of Allah (pbuh). Without the guidance of the Prophet of Allah (pbuh), none can truly follow the Book of Allah. Allah has sent His Prophet as the exponent of His Book. The Prophet's Sayings and his life, indeed, explain and interpret the Book of Allah. Amongst his various responsibilities, it was also his responsibility to explain and teach the Book of Allah. (Refer: the Quran, 2:129; 3:164; 62:2)

(۴) وَ عَنْ أَبِي رَافِعٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا أَلْفِينَ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرْنِكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا أَدْرِي مَا وَجَدْنَا فِي كِتَابِ اللَّهِ إِنَّا بَعَثْنَا.

(احمد، ابو داؤد، ترمذی، ابن-ماجه)

(4) It is reported by Hazrat Abu Rafe' that the Prophet of Allah (pbuh) said: "I should not find any person among you reclining on his couch and when a command out of my commands which I have commanded or which I have forbidden reaches him, say that I do not know; I have followed what I have found in the Book of Allah." [Ahmed, Abu Dawood, Tirmizi, Ibn Maaja]

Explanation: It is essential for a Believer to not only follow the Book of Allah but also the commands of the Prophet of Allah (pbuh) since they are also from Allah. The Prophet's Traditions explain the Book of Allah (the Quran, 16:144). For the purpose of explanation, he has also been given laws. The Holy Quran avers: "*He (the Prophet) commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure).*" (7:157)

(۵) وَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَ خَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَ شَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَ كُلُّ بِدْعَةٍ ضَلَالَةٌ.

(مسلم)

(5) It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) (while delivering a sermon) said: "After the glorification of Allah, (listen carefully): The best Word is the Book of Allah (the Holy Quran) and the best way is the way of Muhammad; and the worst things are the innovations (made in the Religion) and every innovation (in the Religion) is misguidance." [Muslim]

Explanation: It is narrated by Hazrat Ayesha that the Prophet of Allah said: "*Any who innovates a thing in our*

Religion which is not part of it, it is rejected.” (Bukhari, Muslim)

Making innovations in the Religion of Islam is misguidance. None has any right to make additions or deletions to the Religion; we should accept the Religion in the form in which it has been revealed by Allah. Innovations in Religion are nothing but disfiguring the face of the Religion. The history of the followers of previous Prophets proves that whenever innovations entered the Religion it disfigured its beliefs and commands in such a manner that it became difficult to figure out the Truth from the Untruth.

(٦) وَ عَنْ غُضَيْبِ بْنِ الْحَارِثِ التَّمَالِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَحَدَثَ قَوْمٌ بَدْعَةً إِلَّا رَفَعَ مِنْهَا مِنَ السُّنَّةِ فَتَمَسَكَ بِسُنَّةٍ خَيْرٌ مِنْ إِحْدَاثِ بَدْعَةٍ۔ (احمد)

(6) It is narrated by Hazrat Ghuzaiib bin al-Harith al-Thamali that the Prophet of Allah (pbuh) said: "When a nation invents an innovation in the Religion, a Tradition similar to it will be eliminated; hence holding on fast to the Tradition is better than inventing an innovation." [Ahmed]

Explanation: There is no similarity between the innovation and the Tradition. When an innovation is invented a similar kind of Tradition will be eliminated from the nation. The Religion of Islam is complete in all respect and there is no need for any additions to it. Whenever an innovation enters the Religion, it will take the place of a Tradition. For example, the method of performing Salat has been taught by the Prophet of Allah (pbuh). If a person were to introduce a new thing into it, it would certainly take the place of a Tradition and that would affect the entire nature of the Salat. Smartness is not in inventing innovations; smartness is that man should adhere to the Traditions of the Prophet, because every good is connected with the Traditions.

(۷) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَمَسَّكَ بِسُنَّتِي
عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ۔
(بیہقی)

(7) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Any who holds fast to my Tradition during the decaying era of my Brotherhood, he will have the reward of one hundred martyrs." [Baihaqi]

Explanation: When deterioration sets in the Muslim Brotherhood, when people generally become unmindful of Islam, when newer and newer innovations are invented, and when many dissensions are found working in the name of Religion, holding fast to the Traditions of the Prophet of Allah (pbuh) is nothing but waging Jihad in the Cause of Allah and hence its reward is also considerable with Allah.

(۸) وَ عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُزَنِّيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ
أَخْبَى سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي فَإِنَّ لَهُ مِنَ الْأَجْرِ مِثْلَ
أَجُورِ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ أَجُورِهِمْ شَيْئًا، وَ مَنْ
ابْتَدَعَ بِدْعَةً ضَلَالَةً لَا يَرْضَاهَا اللَّهُ وَ رَسُولُهُ كَانَ عَلَيْهِ مِنَ الْإِثْمِ
مِثْلُ آثَامِ مَنْ عَمِلَ بِهَا لَا يُنْقَصُ ذَلِكَ مِنْ أَوْزَارِهِمْ شَيْئًا۔

(ترمذی، ابن ماجہ)

(8) It is narrated by Hazrat Bilal bin Harith Muzanni that the Prophet of Allah (pbuh) said: "Whoever revives that Tradition of mine which had been dead after me will get the reward equal to the rewards of all those who act upon it without lessening anything from their reward. And any who introduces a misleading innovation that is not approved by Allah and His Prophet, will incur the sins equal to the sins of all those who act upon it without lessening anything from their burden." [Tirmizi, Ibn Maaja]

Universality of the Prophet's Mission

(١) عَنِ الْحَسَنِ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا رَسُولُ مَنْ أَدْرِكُ حَيًّا وَ مَنْ يُؤَلِّدُ بَعْدِي-
(ابن سعد، الكثر والخصائص)

(1) There is a *Mursal* narration from Hazrat Hasan that the Prophet of Allah (pbuh) said: "I am Prophet for all those who are alive (today) and am Prophet for all those who are born after me." [Ibn Sa'd, al-Kanz wa al-Khasayes]

Explanation: That is, the Prophethood of the Prophet Muhammad (pbuh) is not confined to his era alone; it extends till the Day of Judgement.

(٢) وَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: طُوبَى لِمَنْ آمَنَ بِي وَ رَأَى مَرَّةً وَ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِ سَبْعَ مَرَّاتٍ- (احمد)

(2) It is narrated by Hazrat Anas bin Malik that the Prophet of Allah (pbuh) said: "One blessedness is for him who saw me and believed in me and seven blessedness are for him who did not see me and believed in me." [Ahmed]

Explanation: This Saying consoles those Muslims who come after Prophet's era. The Prophet of Allah (pbuh) has congratulated and given them his blessings repeatedly, because they would believe in him in spite of not seeing him and would love him more than their lives. However, in other aspects of the matter, none can reach the greatness and loftiness of the Companions of the Prophet; their status is quite unique.

(٣) وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَ يُبْعَثُ إِلَى النَّاسِ عَامَّةً- (بخارى و مسلم)

(3) It is narrated by Hazrat Jaber bin Abdullah that the Prophet of Allah (pbuh) said: "In the past, a Prophet used to be sent particularly for his nation only, and I have been sent towards the entire mankind." [Bukhari, Muslim]

Explanation: That is, it is the particularity of the Prophet Muhammad (pbuh) that he has been sent for the guidance of the entire mankind, whereas the mission of the previous Prophets was confined to their respective nations only. The guidance that he has brought from Allah is the combined heritage of mankind; it is not confined to any particular nation. Hence, the Prophet of Allah (pbuh) did not confine propagation of Islam to the people of Arabia only, but has propagated it to other foreign nations too; he wrote propagative letters to different kings and rulers of his time. Hence, propagation of Islam to other people and nations has been declared as the duty of his Ummah (Brotherhood). In the Holy Quran at various places this fact has been made very clear that Prophet Muhammad (pbuh) has been sent as a Prophet for the entire mankind. For example, it is stated in Chapter 34, Verse 28: *"We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not."* In Verse 19 of Chapter 6, it is stated: *"This Quran has been revealed to me by inspiration, that I may warn you and all whom it reaches."* In Verse 158 of Chapter 7, it is stated: *"Say: 'O men, I am sent unto you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth.'" The fact that the Prophethood of the previous Prophets was confined to their own respective nations is evident from their work and their own sayings.*

(٤) وَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بُعِثْتُ إِلَى الْأَخْمَرِ وَالْأَسْوَدِ۔
(مسند احمد)

(4) It is narrated by Hazrat Abu Musa Ashari that the Prophet of Allah (pbuh) said: "I have been sent equally towards the blacks and the whites." [Musnad Ahmed]

Explanation: That is, my Prophethood is not for any particular nation or race; rather, it is for the entire mankind.

End of the Prophethood

(۱) عَنْ أَبِي حَازِمٍ قَالَ قَاعَدْتُ أَبَا هُرَيْرَةَ خَمْسَ سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: كَانَتْ بَنُو إِسْرَائِيلَ تَسُومُهُمُ الْأَنْبِيَاءُ كُلَّمَا مَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَ إِنَّهُ لَا نَبِيَّ بَعْدِي وَ سَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ قَالُوا: مَا تَأْمُرُنَا؟ قَالَ أَوْفُوا بَبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ أَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَوْدَعَهُمْ-

(بخاری، مسلم، ابن ماجہ، احمد)

(1) It is narrated by Hazrat Abu Hazim that he says: "I was with Hazrat Abu Hurairah for five years. I have heard him describing this Saying from the Prophet of Allah (pbuh) in which he said: "The Prophets used to lead the Children of Israel. When one Prophet died another Prophet used to take his place. But there will not be any Prophet after me; rather there would be caliphs and they would be many." People asked: "What do you instruct us (about them)?" He said: "Fulfil the pledge of allegiance made to the first (caliph), give them all their rights; Allah will take account of the responsibilities that have been given to them." [Bukhari, Muslim, Ibn Maaja, Ahmed]

Explanation: This Saying shows that Prophet Muhammad (pbuh) is the last and the final Prophet and that the chain of Prophethood ends with him. This Saying, in fact, explains the Quranic Verse: *"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things."* (33:40)

Prophethood is a position on which a person is appointed by Allah whenever it is required. If there is no requirement of any Prophet, Allah does not send any. From a study of the Holy Quran, it is understood that there are four situations under which Prophets are sent: (1) when no Prophet has been sent to a particular nation or there are no means of the Divine Message reaching it from

the Prophet of the neighbouring nation, then a Prophet is sent for the guidance of that nation; (2) when people have forgotten the teachings of their Prophet or they have been corrupted to such an extent that it is difficult to differentiate between the Truth and the Untruth and it becomes impossible to follow correctly the teachings of that Prophet; (3) when there is a need of another Prophet to assist the existing Prophet; (4) when the teachings of the Prophet are incomplete and there is need of another Prophet to complete it.

After the coming of Prophet Muhammad (pbuh), the aforesaid conditions do not exist. He has been sent for the guidance of the entire mankind. Since the time of his Prophethood such circumstances have continuously come into existence which have enabled his Message to reach every corner of the world and hence there is no need to designate different Prophets to different nations and peoples any more. The Holy Quran and the great treasure of the Sayings and Traditions of the Prophet have remained in their pure form without any additions or deletions. His entire life has been preserved in such a way that we feel as if he is with us. Allah has completed the Religion of Islam through Prophet Muhammad (pbuh). However, as per his prediction, reformers and other righteous persons will always rise in the Muslim Community and take up the work of reformation and revival of Islam.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ مَثَلِي وَمَثَلِ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَاجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ فَبَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَ يَعْجَبُونَ لَهُ وَ يَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ وَ أَنَا خَاتَمُ النَّبِيِّينَ - (بخاری و مسلم)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "My similitude and the similitude of the Prophets before me is such that a person constructed a house and decorated it beautifully, but a space of a brick was left out in a corner. People used to

walk round it and express their awe and say: 'Why this brick was not laid down?' Hence, I am that brick and I am the Seal of Prophets." [Bukhari, Muslim]

Explanation: In Muslim, we find four Sayings of similar nature. In one of the Sayings, we find these words: "*Hence, I came and ended the chain of Prophets.*" In Musnad Abu Dawood Tayalisi, this Saying has been narrated by Hazrat Jabir Bin Abdullah and in the end these words have been reported: "*Through me, the chain of Prophets ended.*"

From this Saying, it is understood that coming of Prophet Muhammad (pbuh) completed the structure of the Prophethood and no place in it was left vacant which requires coming of any other Prophet to fill it. The chain of Prophethood has ended with his advent; after him, whoever makes a claim of Prophethood shall be considered a liar and a cheat.

(٣) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَمَةِ بَيْنَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَ أُوتِينَا مِنْهُ بَعْدِهِمْ.

(بخاری و مسلم، نسائی)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "We are the last and will be the first on the Day of Judgement. It is just that the previous people were given the Book first and we have been given after them." [Bukhari, Muslim, Nasai]

Explanation: It is understood from this narration that the Prophethood of Hazrat Muhammad (pbuh) is the last and final Prophethood. The chain of Prophethood and Revelation has ended with him. This Saying also shows the loftiness of his Brotherhood.

(٤) وَ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ إِنَّ لِي أَسْمَاءَ أَنَا مُحَمَّدٌ وَ أَنَا أَحْمَدُ وَ أَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِي

الْكُفْرَ وَ أَنَا الْحَاشِرُ الَّذِي يُخْشَرُ النَّاسُ عَلَى قَدَمَيَّ وَ أَنَا الْعَاقِبُ

وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ. (بخاری و مسلم)

(5) Hazrat Jubair bin Muta'm says that I heard the Prophet of Allah (pbuh) saying: "I have many names: I am *Muhammad*, I am *Ahmed*, I am *al-Maahi* (the Eliminator) as through me Allah will eliminate the Unbelief; and I am *al-Hashir* (the Assembler) as only after me people will be gathered on the Day of Resurrection; and I am *al-'Aaqib* (one who comes at the end) and *al-'Aaqib* is the one after whom there will not be any Prophet."

Explanation: This was fulfilled during the era of Prophet Muhammad (pbuh); the Unbelief which was battling him was completely defeated and Islam was established on a large portion of earth.

That is, after me there will be only the Day of Resurrection and that there will not be any Prophet after me.

(٥) وَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّي لَنَا

نَفْسَهُ أَسْمَاءً فَقَالَ: أَنَا مُحَمَّدٌ وَ أَحْمَدُ وَ الْمُقَفِّي وَ الْحَاشِرُ وَ نَبِيُّ

التَّوْبَةِ وَ نَبِيُّ الرَّحْمَةِ. (مسلم)

(6) Hazrat Abu Musa Asha'ri says that the Prophet of Allah (pbuh) had described to us these as his names. He said: "I am *Muhammad*, I am *Ahmed*, I am *al-Muqaffi*, I am *al-Hashir*, I am *Nabi al-Tauba*, and I am *Nabi al-Rahmah*." [Muslim]

Explanation: That is, I will come in the last after all the Prophets and that there will not be any Prophet after me.

That is, gatherer of people on the Day of Judgement; after me, only the Day of Judgement will be established and people will be gathered before Allah.

That is, the Prophet of Allah (pbuh) used to do penance all the time.

The Prophet of Allah (pbuh) has been sent as a mercy. He is the guide of the world and guides the entire mankind towards the path of success and salvation. The Holy Quran states: "*We sent you not, but as a mercy for all creatures.*" (21:107) In another Saying narrated by Hazrat Abu Hurairah, the Prophet of Allah (pbuh) said: "*I am the mercy that has been sent by Allah.*" (Darmi, Baihaqi)

(٦) وَ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: فَإِنِّي أَخِرُ الْأَنْبِيَاءِ وَ مَسْجِدِي أَخِرُ الْمَسَاجِدِ - (مسلم، نسائي)

(7) Hazrat Abdullah bin Ibrahim bin Qariz says that I bear witness that I heard Hazrat Abu Hurairah saying: "The Prophet of Allah said: I am the last Prophet and my mosque is the last of the mosques." [Muslim, Nasai]

Explanation: In the narration of Nasai, the word *khatam* (seal) has been mentioned instead of the word *aakhir* (last). The meaning of *khatam* is similar to that of *aakhir*. From other Sayings, it is understood that there are three mosques in the world which are loftier than other mosques and offering prayers in them entails in greater rewards. Therefore, it is permissible to travel to these mosques to offer prayers, while it is not permissible to do so in respect of all other mosques. Among these three mosques, the first mosque is the one which is known as *Masjid al-Haram*, which was built by Prophet Abraham (pbuh); the second is *Masjid al-Aqsa*, which was built by Prophet Sulaiman (pbuh); and the third is the Prophet's mosque situated in Madinah, which was founded by Prophet Muhammad (pbuh).

(٧) وَ عَنْ أَبِي الطُّفَيْلِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا نُبُوءَةَ بَعْدِي إِلَّا الْمُبَشِّرَاتِ قِيلَ وَمَا الْمُبَشِّرَاتُ يَا رَسُولَ اللَّهِ؟ قَالَ: الرُّؤْيَا الْحَسَنَةُ أَوْ قَالَ الرُّؤْيَا الصَّالِحَةُ۔
(مسند احمد، نسائي، ابو داؤد)

(8) It is narrated by Hazrat Abu Tufail that the Prophet of Allah (pbuh) said: "There is no Prophethood after me; there will be only glad tidings." Asked: "What are these glad tidings, O Prophet of Allah?" He said: "Good dream, or said virtuous dream." [Musnad Ahmed, Nasai, Abu Dawood]

Explanation: That is, there is no possibility of Prophethood after me. If there is to be a hint from Allah, it would be through the medium of good and virtuous dreams.

(٨) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدِّثُونَ فَإِنْ يَكُنْ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عُمَرُ۔

(بخاری و مسلم)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Among the brotherhoods previous to you, there used to be *Muhaddathun*. If there is any (*Muhaddath*) in my Brotherhood, it is Umar." [Bukhari, Muslim]

Explanation: That is, if there are any *Muhaddathun* in my Brotherhood, one among them is certainly Umar. In some other narrations, it is stated: "Previous to you, in the Children of Israel, there have been some people who were addressed even though they were not Prophets. If there were to be any in my Brotherhood, one among them would be Umar." *Muhaddath* and *Mukallam* is that person who is a Divine addressee or who is addressed from the unseen. In some narrations quoted in Muslim, the word *Mulhamoon* has been used. It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) was asked: "Who is a *Muhaddath*?" He said: "These are the people through whose tongues the angels speak." The scholars have

described various meanings of this. Most of the people think that this is the person whose thought is always right; something is put in his heart by the favourite angels in such a manner as if someone has actually spoken it to him. Some others are of the opinion that *Muhaddath* is that person from whose tongue true and proper words come out unintentionally.

(٩) وَ عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ وَ أَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي۔ (مسلم)

(10) It is narrated by Hazrat Thauban that the Prophet of Allah (pbuh) said: "There will be thirty great liars in my Brotherhood, and every one of them will claim that he is a Prophet, although I am the Seal of the Prophets and there will not be any Prophet after me." [Muslim]

Explanation: In this Saying, mention has been made about thirty great liars or slanderers. The Prophet of Allah (pbuh) has informed his Brotherhood that Prophethood has ended with him and that whoever claims to be a Prophet after him will be a liar. This prediction has come true and no Prophet has come after him. Although according to his prediction, a few false claimant of Prophethood actually rose after him, but could not hide their deception and trickery; no sign of Prophethood was found in any of them. It is stated in the Gospel: "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. You shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*" (Mathew, 7:15-16)

A Few Distinctive Attributes of Prophet of Allah (pbuh)

(١) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَ نُصِرْتُ بِالرُّعْبِ وَ أُجِلَّتْ لِي

الْغَنَائِمُ وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَ طَهُورًا وَ أُرْسِلْتُ إِلَى الْخَلْقِ
كَافَّةً وَ خُتِمَ بِيَ النَّبِيُّونَ۔
(مسلم، ترمذی، ابن ماجه)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "I have been given excellence over the other Prophets in respect of six things: I have been bestowed with the faculty of speaking succinctly; I have been helped through awe; booties of war have been made lawful for me; earth has been made for me a mosque and a source of obtaining purity; I have been sent as a Prophet for the entire mankind; and the chain of Prophethood was ended on me." [Muslim, Tirmizi, Ibn Maaja]

Explanation: That is, I have been bestowed with such a capability that my brief statements can be elaborated copiously. The words of the Prophet of Allah (pbuh) are always clear and unambiguous. If they are elaborated, they will fit on every elaboration as if they have been coined for it alone. After the Holy Quran, it is the miraculous attribute of the Sayings of the Prophet that though being succinct, they can be elaborated further without losing their succinctness.

That is, I have been helped over my enemies by the awe created for me.

The booty of war was not lawful for the followers of the previous Prophets. However, Allah has made it lawful for the followers of Prophet Muhammad (pbuh).

That is, it is not mandatory to perform prayers only on dedicated places of worship, i.e. the mosques; prayers can be performed, if required, on any place on earth. Also, in the event of non-availability of water, ablutions and ceremonial bath can be had by performing *Tayammum* with the help of clean earth or dust.

That is, my Prophethood is for the entire mankind. I have not been sent as a Prophet for any particular nation.

That is, there will not be any Prophet after me; I am the last and the final Prophet of Allah.

(٢) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَمَةِ وَأَنَا أَوَّلُ مَنْ يَفْرُغُ بَابَ الْجَنَّةِ.

(مسلم)

(2) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "On the Day of Judgement, the number of my followers will be more than that of other Prophets, and I will be the first person who will get the door of the Paradise opened." [Muslim]

(٣) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ لَمْ يُصَدَّقْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ مَا صَدَّقْتُ وَإِنَّ مِنَ الْأَنْبِيَاءِ نَبِيًّا مَا صَدَّقَهُ مِنْ أُمَّتِهِ إِلَّا رَجُلٌ وَاحِدٌ.

(مسلم)

(3) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "I will be the first person who will intercede in the Paradise. No other Prophet among the Prophets was believed in as much as I have been believed in, and there is one Prophet among the Prophets who was believed in by just one person from among his nation." [Muslim]

Explanation: That is, many people will enter Paradise because of my intercession and the status of many in the Paradise will be made loftier because of my intercession.

That is, the number of persons who believe in me will be greater than others; there was one Prophet who had just one follower from among his nation.

(٤) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا سَيِّدٌ وَلَدِ آدَمَ يَوْمَ الْقِيَمَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ.

(مسلم)

(4) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "On the Day of Judgement, I

will be the leader of the progeny of Adam; I will be the first person who will rise from his grave; I will be the first to intercede; and I will be the first whose intercession will be accepted." [Muslim]

(٥) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيتُ وَحْيًا أَوْحَى اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَمَةِ.

(بخاری و مسلم)

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Every Prophet among the Prophets was given just that much out of the miracles which was necessary for man to believe, and the thing that has been bestowed on me is the Revelation which has been sent from Allah. Therefore, I hope that on the Day of Judgement, the number of my followers will be greater than (the followers) of all the other Prophets." [Bukhari, Muslim]

Explanation: That is, every Prophet was given miracles according to the situations of the era of the Prophet. The very special miracle that I have been given is the miracle of Revelation. The Holy Quran descended on me through Revelation, which is a permanent miracle. People will get guidance through it. The mysteries of the miracle that has been given to me will never end.

If you ponder over the Holy Quran from any angle, it will prove to be a miracle; its language, style, its organization of words, topics, meanings, everything, proves to be a miracle. The entire creation is unable to produce anything like the Holy Quran. It is enough to guide the mankind. Right from ideas and ideologies to the individual and collective activities, the Quran acts as a guide. The Quran itself mentions about this miraculous aspect thus: *"This Quran is not such as can be produced by other than Allah; on the contrary, it is a confirmation of (revelations) that went before it, and a fuller explanation of*

the Book – wherein there is no doubt – from the Lord of the Worlds. Or do they say, “He forged it?” Say: “Bring then a Surah like unto it, and call (to your aid) anyone you can, besides Allah, if it be you speak the truth.” (10:37-38)

(٦) وَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: نُصِرْتُ بِالصَّبَا وَ أُهْلِكَتْ عَادٌ بِالدَّبُورِ۔
(بخاری و مسلم)

(6) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: “I was helped with the east wind and the people of `Aad were destroyed by the west wind.” [Bukhari, Muslim]

Explanation: The east wind is that wind which blows from east to west and it proves to be merciful and heralds onset of rain. There was a wind which blew over the people of `Aad which annihilated the entire nation. It means that the mercy of Allah is with the Prophet's Brotherhood, and the extent to which the Brotherhood follows and obeys the Prophet, to that extent mercy is bestowed on it.

(٧) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَلَّوْهُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ فَاتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا فَوَضَعْتُ يَدَيَّ عَلَى رَأْسِهِ فَقَالَ: مَا لَكَ يَا عَبْدَ اللَّهِ بْنِ عَمْرٍو؟ قُلْتُ حَدَّثْتُ يَا رَسُولَ اللَّهِ أَنَّكَ قُلْتَ صَلَّوْهُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ وَ أَنْتَ تُصَلِّي قَاعِدًا، قَالَ: أَجَلٌ وَ لِكَيْ لَسْتُ كَأَحَدٍ مِّنْكُمْ۔
(ابو داؤد)

(7) Hazrat Abdullah bin `Amr says that I heard the Prophet of Allah saying: “Offering prayers sitting is half prayer (i.e. it fetches half the reward).” When I came to him, I saw him offering prayers sitting; I placed my hand on my head (in astonishment). He asked: “What is it, O Abdullah bin `Amr?” I said: “O Prophet of Allah, I was told by someone that you told that offering prayers sitting is half prayer, although you offer prayers sitting.” He said: “Yes, it is true. But I am similar to none of you.” [Abu Dawood]

Explanation: That is, it is my singularity that when I offer prayer sitting, my prayer is considered complete and there is no decrease in the reward. From this, it is gathered that if a person reaches the stage of excellence, his every action will be complete even when there seems to be a blemish in it for some reason or the other.

(٨) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الْأَوَّلَى وَالْآخِرَةِ، قَالُوا كَيْفَ يَا رَسُولَ اللَّهِ! قَالَ: الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عِلَالٍ وَ أُمَّهَاتُهُمْ شَتَّى وَ دِينُهُمْ وَاحِدٌ فَلَيْسَ بَيْنَنَا نَبِيٌّ-

(مسلم)

(8) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "I am near to Jesus son of Mary both in this world and in the Hereafter." People said: "How, O Prophet of Allah?" He said: "All Prophets are like step-brothers; their mothers are different, but their Religion is one. There is no Prophet between me and him." [Muslim]

Explanation: The Arabic word used here to denote step-brothers is *'Allat*. It means those step-brothers whose mothers are different, but father is one. The Religion of all the Prophets has been one and every Prophet has called the people towards worship and service of One God, although there have been differences in the Law and its subsidiaries. Hence, as if their mothers are different, but the fundamentals of the Religion are one, and therefore, they are stepbrothers to each other. When having one father makes sons of different mothers brothers to each other, having a common Religion should have this relationship more firmly established, because commonness of Religion is a more powerful relationship than all other relationships. Prophet Muhammad (pbuh) is near to Hazrat Jesus (pbuh) because there is no Prophet between them. He calls people towards that Religion which Hazrat Jesus himself had propagated. Those followers of Hazrat Jesus (pbuh) cannot be called his true followers if they do not follow his teachings.

Desistance from Exaggeration

(١) عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يَأْبُرُونَ النَّخْلَ فَقَالَ مَا تَصْنَعُونَ؟ قَالُوا كُنَّا نَصْنَعُهُ قَالَ: لَعَلَّكُمْ لَوْلَمْ تَفْعَلُوا كَانَ خَيْرًا فَتَرَكُوهُ فَنَقَصَتْ، قَالَ: فَذَكِّرُوا ذَالِكَ لَهُ فَقَالَ إِنَّمَا أَنَا بَشَرٌ إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ أَمْرِ دِينِكُمْ فَخُذُوا بِهِ وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيٍ فَإِنَّمَا أَنَا بَشَرٌ۔ (مسلم)

(1) Hazrat Rafe bin Khadeej says that when the Prophet of Allah (pbuh) came to Madinah, the people of Madinah used to graft the dates. He asked: "What is this that you do?" People said: "We have been doing this." He said: "It might be better if you do not do it." People gave it up which caused decrease in the yield. They mentioned it to him. He said: "I am just a human being. When I command you with regard to any religious affair, accept it; when I tell you something as my opinion, I am just a human being." [Muslim]

Explanation: People used to place the buds of male date tree within the buds of the female date tree. This type of grafting used to cause increase in the yield of the dates. When the Prophet of Allah (pbuh) asked his Companions about it, they could not tell him much except that they had been doing it since long. Therefore, in a state of perplexity he asked them to desist from it, which resulted in decrease of the yield.

It is evident from this Saying that the Prophet of Allah (pbuh) was also a human being and was not a super human. Therefore, it was not necessary for his opinion about horticulture to be correct. The Prophet had not come to teach about the techniques of agriculture, horticulture or any other industrial activity. He had come to guide us in the religious matters and they should be followed without allowing any doubts about their correctness to creep in. He has guided us in the spiritual, ethical, societal, political, economical and other similar segments of human life

(which are considered part of the Religion of Islam) and it is obligatory on us to follow his instructions in all these aspects of life.

In yet another narration, he has said: "You know better in the matters of the world."

(۲) وَ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ فَإِنَّمَا أَنَا عَبْدُهُ وَ رَسُولُهُ فَقُولُوا عَبْدُ اللَّهِ وَ رَسُولُهُ۔
(بخاری و مسلم)

(2) It is narrated by Hazrat Ibn `Umar that the Prophet of Allah (pbuh) said: "Do not extol me as the Christians extolled Son of Mary. I am just a servant of Allah and His Prophet. Hence, call me Allah's servant and His Prophet." [Bukhari, Muslim]

Explanation: That is, I am just a servant of Allah. It is another matter that He has commissioned me as His Prophet; I am not much more than that. You should not take recourse to exaggeration in my case and attribute those attributes with me which are the preserves of Allah. The Christians proclaimed Hazrat Jesus (pbuh) the son of God and gave him a super human status. You should not do so in my case; I am just a servant of Allah.

(۳) وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ خَمْسًا فَقِيلَ لَهُ أَزِيدَ فِي الصَّلَاةِ؟ فَقَالَ وَمَا ذَاكَ؟ قَالُوا صَلَّيْتَ خَمْسًا فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ، وَ فِي رِوَايَةٍ قَالَ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنَسَى كَمَا تَنْسَوْنَ فَإِذَا نُسِيتُ فَذَكِّرُونِي وَ إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ۔
(بخاری و مسلم)

(3) It is narrated by Hazrat Abdullah bin Masood that the Prophet of Allah (pbuh) performed five *rakats* in *Zuhr* (noon prayer). He was asked: "Has an increase been

made in the prayer?" He said: "No." He was told (by the Companions): "You have performed five *rakats*." Then he performed two prostrations although he had (ended the prayer) with *salam*. In another narration, it is stated that he said: "I am just a human being like you. As you tend to forget, I too forget. Hence, when I forget remind me. When anyone of you has a doubt about his prayer, he should try to ascertain the correct thing and then complete his prayer accordingly, offer *salam* and then perform two prostrations." [Bukhari, Muslim]

Explanation: This Saying also shows that the Prophet of Allah (pbuh) was just a human being like other human beings.

(٤) وَ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَ لَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنُّ بِحُجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ، فَمَنْ قَضَيْتُ لَهُ بِشَيْءٍ مِنْ حَقِّ أَخِيهِ فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ.

(بخاری و مسلم)

(4) It is narrated by Hazrat Umm-e Salma that the Prophet of Allah (pbuh) said: "I am just a human being. You bring your disputes to me. It is possible that one of you might be better in presenting his arguments than the other and (getting influenced by his arguments) I might give judgement in his favour according to what I hear. Hence, if I were to decide in his favour with regard to his brother's right, he should never accept it, because whatever he has received is a chunk of fire." [Bukhari, Muslim]

Explanation: This Saying further reiterates that the Prophet Muhammad (pbuh), in spite of he being the Prophet of Allah, was just a human being. Therefore, we have to desist from exaggerating him. It is wrong to attribute him with those attributes which can be attributed only to Allah, like being Omniscient, Omnipotent, etc.

Prophet Muhammad (pbuh): His State of Servitude

(١) عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُصَلِّي وَلِجْوَفِهِ أَرْزُزٌ كَأَرْزِ الْمَرْجَلِ يَعْنِي يَبْكِي، وَفِي رِوَايَةٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي وَفِي صَدْرِهِ أَرْزُزٌ كَأَرْزِ الرَّحَى مِنَ الْبُكَاءِ.

(احمد، نسائي، ابو داؤد)

(1) Hazrat Mutarrif bin Abdullah bin al-Shikheer reports from his father that (his father) said: "Once I went to the Prophet of Allah (pbuh). At that time, he was praying, and the sound of bemoaning was coming out of his breast as the sound comes out of a boiling pot." In another narration, it is said: "I saw him praying and because of weeping the sound of hand-mill was coming out of his breast." [Ahmed, Nasai, Abu Dawood]

Explanation: It can be very well perceived from this. Saying how deep was the sense of grandeur and greatness of Allah in the Prophet of Allah (pbuh), and how deeply rooted was the sense of servitude in his heart.

(٢) وَ عَنِ الْمُغَيَّرَةِ قَالَ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ، فَقِيلَ لَهُ: لِمَ تَصْنَعُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا.

(بخاری مسلم)

(2) It is narrated by Hazrat Mughaira that the Prophet of Allah (pbuh) stood (in one of the prayers) for such a long time that his feet got swollen. He was asked: "Why do you bear such hardship when your past and future sins have already been forgiven?" He said: "Should I not become a grateful servant?" [Bukhari, Muslim]

Explanation: That is, though I am under the protection of Allah and He has forgiven my mistakes, that is His Forgiveness and Mercy that He has bestowed on me. This forgiveness and mercy demand that I should be even more grateful to Him and manifest more and more my servitude to Him.

(۳) وَ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تُطْرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ وَ رَسُولُهُ، فَقُولُوا عَبْدُ اللَّهِ وَ رَسُولُهُ۔
(بخاری و مسلم)

(3) It is narrated by Hazrat Ibn `Umar that the Prophet of Allah (pbuh) said: "Do not extol me as the Christians extolled Son of Mary. I am just a servant of Allah and His Prophet. Hence, call me Allah's servant and His Prophet." [Bukhari, Muslim]

Explanation: That is, do not praise me to such an extent that you begin to raise me above the status of servitude. The Christians have done this before and they extolled Hazrat Jesus (pbuh) to such an extent that they declared him to be the son of God, although he was just a servant of Allah and His Prophet. Hence, always remember that I am the servant of Allah and His Prophet; I am nothing more than that.

(۴) وَ عَنْ عَائِشَةَ قَالَتْ فَقَدْتُهُ ﷺ مِنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ وَ هُوَ سَاجِدٌ يَقُولُ: اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ اَعُوْذُ بِمُعَافَاةِكَ مِنْ عِقُوْبَتِكَ وَ اَعُوْذُ بِكَ مِنْكَ لَا اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَنْتَ عَلَيَّ نَفْسِكَ۔ (مالك، ترمذی، ابو داؤد)

(4) It is narrated by Hazrat Ayesha that one night I did not find the Prophet of Allah (pbuh) in bed. When I searched him, my hand touched the soles of his feet. He was in the state of prostration and was supplicating: "O Allah, I seek refuge in Your Good Pleasure from Your displeasure; and I seek refuge in Your Forgiveness from Your punishment; and I seek Your Refuge from Your grasp. I do not have the capability of extolling and praising You enough; You are as You have praised and extolled Yourself." [Malik, Tirmizi, Abu Dawood]

Explanation: This Saying shows the sense of servitude that the Prophet of Allah (pbuh) had. Many of his supplications

have been reported in the Traditions, the study of which shows that he was stationed on the highest level of servitude. His emotions and feelings were deeply hued with the hue of servitude. His supplications, in fact, are the treasures of cognition of Allah. These supplications show that how deep his relationship was with the Entity of Allah. His breast was a treasure of delicate emotions and feelings. Allah's Grandeur and Greatness always overshadowed his personality, and he was very clear about the helplessness of the entire universe against the Power of Allah.

(٥) وَ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ إِذَا عَصَفَتِ الرِّيحُ قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَ خَيْرَ مَا فِيهَا وَ خَيْرَ مَا أُرْسِلَتْ بِهِ، وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا وَ شَرِّ مَا أُرْسِلَتْ بِهِ، وَ إِذَا تَخَيَّلَتِ السَّمَاءُ تَغْيِيرَ لَوْنِهِ وَ خَرَجَ وَ دَخَلَ وَ أَقْبَلَ وَ أَدْبَرَ فَإِذَا مُطِرَتْ سُرِّي عَنْهُ فَعَرَفْتُ ذَلِكَ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمٌ عَادٍ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمِطِرُنَا.

(بخاری، مسلم)

(5) It is narrated by Hazrat Ayesha that whenever wind blew violently, the Prophet of Allah (pbuh) used to say: "O Allah, I seek from You its goodness, the goodness that it contains, and the goodness for which it has been sent. And I seek refuge from You from its evil, the evil that it contains, and the evil for which it has been sent." When a cloud was seen in the sky, his colour used to change and in the state of anxiety he used to enter and exit, go forward and backward, and when it rained, he used to recover from this state. When Hazrat Ayesha noticed this state of affair, she asked him (about it). He said: "O Ayesha, perhaps this cloud could be of the type about which the people of `Aad had said when they saw a cloud traversing towards their valleys: *This cloud will give us rain.*" [Bukhari, Muslim]

Explanation: This Saying informs us about the deep sense of fear of Allah that Prophet Muhammad (pbuh) had in his heart. If the wind used to blow violently, he used to get perturbed and supplicate Allah that O Allah, if there is evil in it, protect us from it, and if there is goodness in it, we wish to have it. When he used to see a cloud, he remembered the Wrath of Allah that descended over the people of `Aad. The Wrath of Allah had descended on the rebellious nation of `Aad in the form of a cloud. When they saw the cloud traversing towards their region, they were joyous that there will be good rain, although it was the storm of Wrath which had brought in destruction with it.

The Prophet of Allah has quoted a part of the Quranic Verse here. The entire Verse is as follows: *"Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said: 'This cloud will give us rain!' 'Nay, it is the (calamity) you were asking to be hastened – a wind wherein is a Grievous Penalty.'"* (46:24)

(٦) وَ عَنْ أَبِي مُوسَى قَالَ: خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ ﷺ فَرَجَا يَخْشَى أَنْ تَكُونَ السَّاعَةُ فَآتَى الْمَسْجِدَ فَصَلَّى بِأَطْوَلِ قِيَامٍ وَ رُكُوعٍ وَ سُجُودٍ مَا رَأَيْتُهُ قَطُّ يَفْعَلُهُ وَ قَالَ: هَذِهِ الْآيَاتُ الَّتِي يُرْسِلُ اللَّهُ لَا تَكُونُ بِلَوْتٍ أَحَدٍ وَلَا لِحَيَاتِهِ وَ لَكِنْ يَخَوْفُ اللَّهُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ شَيْئًا مِّنْ ذَلِكَ فَافْرَعُوا إِلَى ذِكْرِهِ وَ دُعَائِهِ وَ اسْتِغْفَارِهِ.

(بخاری، مسلم)

(6) It is narrated by Hazrat Abu Musa that when once there was a solar eclipse, the Prophet of Allah (pbuh) rose up in anxiety. He feared that lest it might be the time (for the Day of Judgement). He went to the mosque and offered the prayer with such lengthy *rukus* (bowings) and *sujood* (prostrations) that we had not seen him doing so earlier. (After the completion of the prayer), he said: "Allah does not manifest these signs because of the death or life of anyone; rather, Allah frightens His servants through these; whenever you see such kinds of things, hasten

yourselves towards His remembrance and seek His forgiveness." [Bukhari, Muslim]

Explanation: The Prophet of Allah (pbuh) more particularly felt the Grandeur and Greatness of Allah on the occasions of storm, eclipses, etc. On such occasions, he used to express his helplessness and vulnerability before Almighty Allah, which could be done only by performing prayers with lengthy *rukus* and *sujood*.

That is, these signs (solar or lunar eclipse, etc.) do not manifest because of the death or birth of anyone, as the people in the ignorant era used to believe. Rather, these signs are the manifestation of Allah's Greatness and Power. These signs should create more fear of Allah in our hearts and we should supplicate Him for our prosperity and salvation. Even after seeing these signs, if man refrains from remembering Allah and does not seek His forgiveness, then we should think that his heart is dead. Whenever we see eclipse or some other sign, we think of their natural causes but do not learn the actual lesson that is to be learnt from such signs.

In another Saying, the Prophet of Allah (pbuh) has said: *"People in the era of ignorance used to say that the sun and the moon get eclipsed because of the death of a great personality on the earth. However, it is a fact that they are not eclipsed because of death or birth of anyone. These two are the creatures of Allah, and He makes changes in his creatures according to His Will. Hence, when any one of them gets eclipsed, offer prayers until the end of the eclipse or till Allah manifests some other thing."*

(٧) وَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُدْخِلُ أَحَدًا مِّنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيزُهُ مِنَ النَّارِ وَلَا أَنَا إِلَّا بِرَحْمَةِ اللَّهِ - (مسلم)

(7) It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "None of the action or deed of anyone amongst you will take him to the Paradise or save him from the Hell, and not even me (i.e. even my actions or deeds

will neither take me to Paradise nor save me from Hell), except with the Mercy of Allah.” [Muslim]

Explanation: The part of the Saying where the Prophet of Allah (pbuh) says that even he will not enter the Paradise or save himself from Hell because of his deeds except with the Mercy of Allah shows how deeply he felt about his servitude and how the greatness and fear of Allah overwhelmed his heart and mind.

(٨) وَ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَرَضَ عَلَيَّ رَبِّي لِيَجْعَلَ لِي بَطْحَاءَ مَكَّةَ ذَهَبًا فَقُلْتُ: لَا يَا رَبِّ! وَلَكِنْ أَشْبِعُ يَوْمًا وَ أَجُوعُ يَوْمًا فَإِذَا جُعْتُ تَضَرَّعْتُ إِلَيْكَ وَ ذَكَرْتُكَ وَ إِذَا شَبِعْتُ حَمِدْتُكَ وَ شَكَرْتُكَ۔
(احمد، ترمذی)

(8) It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: “My Lord proposed to me that He will convert for me the valley of Makkah into gold.” I said: “No my Lord! Rather (I desire that) I am sated one day and I starve another day. When I starve (I want to) implore You and remember You, and when sated (I want to) praise You and thank You.” [Ahmed, Tirmizi]

Explanation: That is, I am not desirous of wealth; rather, I want to have the wealth of humbleness and submissiveness. I want to praise You and thank You when I am sated and want to implore You when I am in a difficult situation.

Hence, it is understood from this Saying that satiation and hunger both are Allah’s gifts if man shows his humbleness during starvation and praises and thanks Allah when satiated. The most valuable things in the life of man are these attributes of humbleness and praising, not the abundance of wealth and luxurious goods.

(۹) وَعَنِ الْأَسْوَدِ قَالَ: سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ كَانَ يَكُونُ فِي مَخْصَنَةِ أَهْلِهِ يَعْنِي خِدْمَةَ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ۔
(بخاری)

(9) It is narrated by Hazrat Aswad: I asked Hazrat Ayesha what the Messenger of Allah did in his house?" She said: "He used to help and assist his family (in the household chores). But as soon as it was time for Salat (prayers), he used to go out for the Salat." [Bukhari]

Explanation: The sense of the Greatness and Sublimity of Allah was such in his heart that as soon as there was time for the Salat the Prophet of Allah (pbuh) used to stop whatever he was doing and immediately prepare himself for the Salat and go out and offer it.

(۱۰) وَ عَنْ أَنَسٍ قَالَ: لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ ﷺ وَ كَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَّتِهِ لِذَلِكَ۔

(ترمذی)

(10) It is narrated by Hazrat Anas that no person was dearer to the Companions (of the Prophet) than the Prophet of Allah (pbuh). Still they never used to stand up when they saw him, because they knew that he (the Prophet) disliked it." [Tirmizi]

Explanation: In another Saying Hazrat Abu Umama says that once when the Prophet of Allah came out kneeling on a staff, we stood up in his reverence. He said: "Do not stand up as the people of Persia stand up and show reverence to each other." (Abu Dawood) It is understood from these narrations that the Prophet of Allah (pbuh) liked such attitude which manifested servitude of man, and disliked all such attitudes which harmed the sense of servitude.

(۱۱) وَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ يَتَحَدَّثُ يُكْثِرُ أَنْ يَرْفَعَ طَرْفَهُ إِلَى السَّمَاءِ۔
(ابو داؤد)

(11) It is narrated by Hazrat Abdullah bin Salam that whenever the Prophet of Allah (pbuh) talked while sitting, he used to quite often glance towards the sky." [Abu Dawood]

Explanation: The Prophet of Allah (pbuh) always hoped for good from Allah and awaited His Guidance. He always kept in mind the Greatness of Allah. The most important thing in his life was seeking the good pleasure of Allah.

(۱۲) وَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ يَا عَائِشَةُ لَوْ شِئْتُ لَسَارَتْ مَعِيَ جِبَالُ الدَّهَبِ جَاءَ نِي مَلَكٌ وَ إِنَّ حُجْرَتَهُ لَتَسَاوَى الْكَعْبَةَ فَقَالَ إِنَّ رَبَّكَ يَقُولُ عَلَيْكَ السَّلَامُ وَ يَقُولُ إِنْ شِئْتَ نَبِيًّا عَبْدًا وَ إِنْ شِئْتَ نَبِيًّا مَلِكًا فَنَظَرْتُ إِلَى جِبْرِئِيلَ فَأَمَارَ إِلَيَّ أَنْ ضَعُ نَفْسِكَ وَ فِي رِوَايَةٍ ابْنِ عَبَّاسٍ فَالْتَفَتَ رَسُولُ اللَّهِ ﷺ إِلَى جِبْرِئِيلَ كَأَنَّهُ سَتَشِيرُ لَهُ فَأَمَارَ جِبْرِئِيلُ بِيَدِهِ أَنْ تَوَاضَعُ فَقُلْتُ: نَبِيًّا عَبْدًا: قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ لَا يَأْكُلُ مُتَكِنًا يَقُولُ أَكُلُ كَمَا يَأْكُلُ الْعَبْدُ وَ أَجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ۔
(شرح السنة)

(12) It is narrated by Hazrat Ayesha that the Prophet of Allah said: "O Ayesha, if I wish, mountains of gold can walk with me. An angel, whose waist was equal to the Ka'ba, came to me. He said: "Your Lord salutes you and says: You can be a "Servant-Messenger" or you can be a "King-Messenger." I looked towards Gabriel. He said: "Humble your soul." – It is narrated in the narration of Hazrat Ibn Abbas that (hearing the words of the angel), the Prophet of Allah (pbuh) looked towards Gabriel, as if he was seeking his suggestion. Gabriel signalled with his hand to adopt humbleness. – I said: "I want to become a "Servant-Messenger." Hazrat Ayesha says that after this, the Prophet of Allah (pbuh) never ate inclining on a pillow. He

used to say: "I eat as a slave eats and I sit as a slave sits."
[Sharah al-Sunnah]

Explanation: That is, the angel was very tall.

That is, such Messenger whose distinction is servitude and indigence.

That is, adopt humbleness.

Demise of Prophet Muhammad (pbuh)

(١) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِ سِنِينَ كَأَلْمُودَعٍ لِلْأَحْيَاءِ وَالْأَمْوَاتِ ثُمَّ طَلَعَ الْمُنْبَرُ فَقَالَ إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ وَ أَنَا عَلَيْكُمْ شَهِيدٌ وَإِنَّ مَوْعِدَكُمْ الْحَوْضُ وَإِنِّي لَأَنْظُرُ إِلَيْهِ وَ أَنَا فِي مَقَامِي هَذَا وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي وَ لَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا وَ زَادَ بَعْضُهُمْ فَتَقَتَّلُوا فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ۔
(بخاری، مسلم)

(1) It is narrated by Hazrat Uqba bin `Aamir that the Prophet of Allah (pbuh) prayed on the martyrs of Uhad after eight years as if he was bidding farewell to the living and the dead. Then he ascended the pulpit and said: "I am going ahead of you as the head steward of a caravan goes ahead. I am the witness over you and your promised place is the pond, and I am looking at it while standing here, and I have been given the keys of the treasures of earth. I do not fear about you that you will be polytheistic after me, but I fear that you will be afflicted with the love of the world." Some narrators have added these words to this Saying: "Then you will kill and annihilate each other as the people before you got annihilated." [Bukhari, Muslim]

Explanation: Some are of the opinion that here Salat means the funeral prayer and the others say that it means only supplication and the Prophet of Allah (pbuh) only supplicated in favour of the martyrs of Uhad.

That is, as the head steward of a caravan goes ahead of the caravan and after reaching the destination makes all necessary arrangements for the comfortable stay of the caravan when it reaches there, my departure from the world is similar to the head steward and I will meet you in the Hereafter as a head steward. The Prophet of Allah (pbuh) has consoled his Companions so that they could bear the sorrow of his separation.

I have conveyed the Truth to you and now I will wait for you on the Pond of Kausar. You should try to meet me there.

That is, Allah will open up the doors of conquests for you. You will be bestowed with power. Whoever confronts you will get perished. Many states will be subjugated to you. Those who have studied the Islamic history know that this prediction of the Prophet of Allah (pbuh) came true word for word. Within a few years, a large portion of the earth was under the dominion of the followers of Islam.

That is, you will not become polytheists, but there is a strong possibility that you will be afflicted with love of the world and forget the Hereafter and its demands on you.

That is, you will begin to fight each other and thus lose your power.

(٢) وَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ إِذَا أَرَادَ رَحْمَةً أُمَّةً مِنْ عِبَادِهِ قَبَضَ نَبِيَّهَا قَبْلَهَا فَجَعَلَهُ لَهَا قَرِطًا وَ سَلَفًا بَيْنَ يَدَيْهَا وَ إِذَا أَرَادَ مَلَكَةً أُمَّةٍ عَذَّبَهَا وَ نَبِيَّهَا حَتَّى قَامَلَكَهَا وَ مُوَّ يَنْظُرُ فَاقْرَأْ عَيْنِيهِ بِهَلَكْتِهَا حِينَ كَذَّبُوهُ وَ عَصَوْا أَمْرَهُ. (مسلم)

(2) It is narrated by Hazrat Abu Musa that the Prophet of Allah (pbuh) said: "When Allah wants to bestow Mercy on any Brotherhood of His servants, he gives death to its Prophet before the Brotherhood, and makes him head steward and forerunner of that Brotherhood, and when He wants to annihilate a Brotherhood, He punishes them in the life of its Prophet itself and annihilates it before the very eyes of the Prophet so that his eyes gets delighted by its annihilation when it denied him and disobeyed him."

[Muslim]

Explanation: That is, he could see the end of the deniers and the disobedient with his own eyes.

(۳) وَ عَنْ أَبِي مُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَيَأْتِيَنَّ عَلَى أَحَدِكُمْ يَوْمٌ وَلَا يَرَانِي ثُمَّ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ۔
(مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "By the Entity in Whose hand is the life of Muhammad, a day will come upon each one of you when he will not see me, and then my seeing for him will be dearer to him than his members of family and wealth." [Muslim]

(۴) وَ عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ وَمَا نَفَضْنَا أَيْدِينَا عَنِ التُّرَابِ وَ أَنَا لَفِين دَفْنِهِ حَتَّى أَنْكَرْنَا فَلَوْتَنَا۔
(ترمذی)

(4) Hazrat Anas says that the day when the Prophet of Allah (pbuh) arrived in Madinah, everything got illumined by his arrival. And then when that day arrived when he died, everything got darkened, and we were still engaged in his burial and had not even dusted the soil from our hands, we found our hearts changed and alienated." [Tirmizi]

Explanation: That is, the condition of our hearts did not remain the same as it used to be in his company and presence. After his departure, we were deprived of many of his blessings and beneficence. We could clearly feel that a light has been taken away from us and everything seemed to be in darkness. The day when he arrived in Madinah everything seemed to be illuminated and when he departed everything seemed to be mourning.

(۵) وَ عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا وَلَا دِرْهَمًا وَلَا شَاةً وَلَا بَعِيرًا وَلَا أَوْصَى بِشَيْءٍ۔
(مسلم)

(5) It is narrated by Hazrat Ayesha that after his demise, the Prophet of Allah (pbuh) left behind neither Dinars nor Dirhams, neither a sheep nor a camel, nor did he make a will in anything. [Muslim]

Explanation: There can be no other greater proof than this of his being the true Prophet of Allah than that he neither accumulated property and wealth nor built any palace to live in. He came into this world as a traveler and departed as a traveler. The only thing that he concentrated upon was not to get slackened in conveying the Message of Allah to the people and seeking the good pleasure of Allah.

(۶) وَ عَنْ أَبِي بَكْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا نُورَثُ، مَا تَرَكَنَاهُ صَدَقَةٌ۔
(بخاری و مسلم)

(6) It is narrated by Hazrat Abu Bakr that the Prophet of Allah (pbuh) said: "We do not have any inheritors; whatever we leave behind is charity." [Bukhari, Muslim]

Explanation: That is, the Prophets of Allah do not have any inheritors. It is beneath the dignity of the Prophethood that the Prophets should accumulate wealth and properties for their offspring. Their struggle is for the entire Brotherhood.

(٧) وَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ عُبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ قَبْلَ أَنْ يَمُوتَ وَ هُوَ مُسْتَنِدٌّ إِلَى صَدْرِهَا وَأَصْغَتْ إِلَيْهِ يَقُولُ ااَللّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَ اَلْحَقْنِي بِالرَّفِيقِ االْاَعْلَى-

(موطا امام مالك)

(7) Hazrat Hisham bin `Urwa reports from Hazrat Abdullah bin Zubair that Hazrat Ayesha, the wife of the Prophet of Allah (pbuh) informed him that she heard the Prophet of Allah (pbuh) saying, when he was inclined on her chest and when she was leaning towards him: "O Allah, forgive me, have mercy on me and cause me to meet the Loftiest Companion." [Muatta Imam Malik]

Explanation: "The loftiest companion" means the group of the Prophets whose place of stay is in the *Aala Illiyeen*. Refer Chapter 83, Verses 18-19. *Illiyeeen* means loftiest people. Here it means their place of dwelling. It is also said that "*the Loftiest Companion*" is one of the names of Allah. The last words of the Prophet of Allah (pbuh) at the time of his death were: "O Allah, the Loftiest Companion ..."
(Bukhari, Muslim)

Companions of the Prophet of Allah (pbuh)

(١) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ إِنَّ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يَسْتَشْهَدُونَ وَ يَخُونُونَ وَلَا يُؤْتَمَنُونَ وَ يُنْذِرُونَ وَلَا يَقُونَ وَ يَظْهَرُ فِيهِمُ السَّمَنُ، وَ فِي رِوَايَةٍ وَ يَحْلِفُونَ وَلَا يُسْتَحْلَفُونَ-

(بخارى و مسلم)

(1) It is narrated by Hazrat Imran bin Husain that the Prophet of Allah (pbuh) said: "The best people of my Brotherhood are the people of my era. Then those people are better who are contiguous to them, and then those who are contiguous to them. Then there will be those people

who will bear witness without being invited to do so and will be perfidious. They will not be trusted for their honesty. They make vows, but will never fulfil them. They will be fat." In another narration, it is stated that they will take an oath before being invited to do so. [Bukhari, Muslim]

Explanation: That is, majority of them will be bereft of honesty, nobility, humanity and sense of responsibility.

This Saying shows the greatness and loftiness of the Companions of the Prophet. It was a great privilege for them that they got the era of the Prophet of Allah (pbuh). In another Saying, the Prophet of Allah (pbuh) said: *"Respect and honour my Companions, because they are the best amongst you, and then those who are contiguous to them, and then those who are contiguous to them; then falsehood will spread."* (Nasai)

(۲) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ أَصْحَابِي فِي أُمَّتِي كَالْمِلْحِ فِي الطَّعَامِ، لَا يَصْلُحُ الطَّعَامُ إِلَّا بِالْمِلْحِ- (شرح السنة)

(2) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "The similitude of my Companions amongst my Brotherhood is that of salt in the food. Food cannot be improved (and made tasty) except with salt."

[Sharah al-Sunnah]

Explanation: This Saying also shows the greatness and loftiness of the Companions of the Prophet. Without salt the food becomes tasteless. Salt also removes and cures many harmful substances. The Companions of the Prophet are the guides and light of the Muslim Brotherhood. The success and prosperity of Muslims lie in following them.

(۳) وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَسُبُّوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَمًّا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ- (بخاری و مسلم)

(3) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "Do not insult and abuse my Companions, because if anyone of you were to spend gold equivalent to the mountain of Uhad, he would not reach the *Mudd* or half a *Mudd* of the Companions." [Bukhari, Muslim]

Explanation: *Mudd* was a measure which was equivalent to about two pounds or 1 kg.

It is mandatory on the Believers to respect the Companions and not to use any abusive words against them. The status of the Companions, particularly those who were very close to the Prophet of Allah (pbuh), is very lofty. If any person were to spend gold equivalent to the mountain of Uhad in charity or in the Cause of Allah, it cannot reach the *Mudd* or half a *Mudd* of gold that the Companions had spent in the Cause of Allah. None can reach the highest degree of Faith and sincerity that the Companions had. The only thing worthy in the sight of Allah is Faith and sincerity.

(۴) وَ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا رَأَيْتُمُ الَّذِينَ يَسُبُّونَ أَصْحَابِي فَقُولُوا لَعْنَةُ اللَّهِ عَلَى شَرِّكُمْ.
(ترمذی)

(4) It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "When you see people insult and abuse my Companions, say: "May Allah's Wrath be on your wickedness." [Tirmizi]

Explanation: It is understood from this Saying that cultivating enmity and hate against the Companions of the Prophet is evil and invites Allah's Wrath; it should be avoided. We should always respect and honour the Companions.

(۵) وَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَ أَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ وَ أَصْدَقُهُمْ حَيَاءً عُثْمَانُ وَ أَفْرَضُهُمْ زَيْدُ

بُنْ ثَابِتٍ وَ أَفَرُّهُمْ أَبُو بَنُ كَعْبٍ وَ أَعْلَمُهُم بِالْحَلَالِ وَالْحَرَامِ مُعَاذُ
بُنْ جَبَلٍ وَ لِكُلِّ أُمَّةٍ أَمِينٌ وَ أَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ-

(احمد، ترمذی)

(5) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Amongst my Brotherhood (*Ummah*), Abu Bakr is the most merciful on my Brotherhood; Umar, amongst them, is more firm (uncompromising) with regard to Allah's commands; Uthman, amongst them, is more truthful and diffident; Zaid bin Thabit is the best scholar of the science of inheritance; the best reciter (of the Quran) is Ubai bin Ka'b; and Muaz bin Jabal has more knowledge about the lawful and the unlawful. Every Brotherhood has a trustworthy person, and the most trustworthy person of this Brotherhood is Abu Ubaida bin al-Jarrah." [Ahmed Tirmizi]

Explanation: In this Saying, some special attributes of a few particular Companions of the Prophet have been mentioned. Mercy, diffidence, honesty, religious knowledge, every such thing has an important place in the Islamic society. It is essential that the members of the Islamic society should acquire not only religious knowledge, but also adorn themselves with good moral attributes, without which Islam cannot be followed and established as a way of life.

(۶) وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ النَّبِيَّ ﷺ قَالَ أَبُو بَكْرٍ فِي
الْجَنَّةِ وَ عُمَرُ فِي الْجَنَّةِ وَ عُثْمَانُ فِي الْجَنَّةِ وَ عَلِيٌّ فِي الْجَنَّةِ
وَ الطَّلْحَةُ فِي الْجَنَّةِ وَ الزُّبَيْرُ فِي الْجَنَّةِ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي
الْجَنَّةِ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ وَ سَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ وَ
أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ-

(ترمذی)

(6) It is narrated by Hazrat Abdur Rahman bin Auf that the Prophet of Allah (pbuh) said: "Abu Bakr is in Paradise, Umar is in Paradise, Uthman is in Paradise, Ali is in Paradise, Talha is in Paradise, Zubair is in Paradise, Abdur

Rahman bin Auf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sayeed bin Zaid is in Paradise, and Abu Ubaida bin al-Jarrah is in Paradise." [Tirmizi]

Explanation: The Prophet of Allah (pbuh) had given the glad tidings of Paradise to these ten Companions in this world itself. On this basis, these Companions have been given the title of *Ashra Mubashshra* ("the Ten Receivers of Glad Tidings"). These eminent persons were positioned on such a lofty position of the servitude of Allah that, even after receiving the glad tidings of Paradise, they were never negligent about their duties and responsibilities as Muslims. The love of Allah and His Prophet that they had cultivated in them never got decreased. These people had understood well that no other path except the path of Truth can lead them to success and salvation. They always feared Allah, and such was the fear of Allah in them that Hazrat Abu Bakr used to sigh so deeply and so often that he was known with the title *Awwah Muneeb* (one who moans excessively and always turns towards Allah).

(٧) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى ثَلَاثَةٍ: عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ. (ترمذی)

(7) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Paradise is eager for three persons: Ali, Ammar and Salman." [Tirmizi]

(٨) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اسْتَغْفِرُ الْوَقْرَانَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَ سَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ وَ أَبِي بِنِ كَعْبٍ وَ مُعَاذِ بْنِ جَبَلٍ. (بخاری، مسلم)

(8) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "Learn the Quran from four persons: From Abdullah bin Masood, Saalim Moulā Abi Huzaifa, Ubai bin Ka'b, and Muaz bin Jabal."

(٩) وَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ وَ آيَةُ

(بخاری، مسلم)

النِّفَاقِ بُغْضُ الْأَنْصَارِ-

(9) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "The sign of Faith is the love for Ansars (Helpers) and the sign of hypocrisy is enmity for Ansars." [Bukhari, Muslim]

Explanation: The Ansars (Helpers) accepted Islam at a time when the people of Makkah had rejected it. On migration to Madinah, the Ansars gave shelter and offered all help to the Prophet of Allah (pbuh) and other Muslims when the people of Makkah had made their lives miserable and had even chalked out a plan to kill the Prophet of Allah (pbuh). The services of Ansars towards Islam and Muslims cannot be forgotten and ignored. Hence, love for them has been declared as a sign of Faith and enmity towards them has been declared as a sign of hypocrisy.

(١٠) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ

اللَّهِ! هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ فَإِذَا أَتَتْكَ

فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَ مِنِّي وَ بَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ

قَصَبٍ لَا صَحْبَ فِيهِ وَلَا نَصَبٍ-

(بخاری و مسلم)

(10) It is narrated by Hazrat Abu Huraira that when Hazrat Gabriel came to the Prophet of Allah (pbuh), he said: "O Prophet of Allah, Khadijah is coming. She has a vessel in which is either soup or food. When she comes to you, convey *Salam* (greetings) to her from her Lord and from me, and give her glad tidings of a palace of pearl, which will be (exclusively for her) in the Paradise where there will not be any din and clamour nor will there be any hardship and fatigue." [Bukhari, Muslim]

Explanation: Hazrat Khadijah is being comforted that she should not be grieved with the difficulties and hardships of the world. All these troubles will end. Allah will give her

such a place in the Paradise where there will not be any din nor will there be any hardship and fatigue.

(۱۱) وَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ مَرْيَمُ بِنْتُ إِيمَرَانَ وَ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ وَ آسِيَةُ امْرَأَةُ فِرْعَوْنَ.
(ترمذی)

(11) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "It is enough for you to know about the virtues of these women amongst the women of the world: Mariam (Mary) bint Imran, Khadijah bint Khuwailid, Fatima bint Muhammad, and Aasiya the wife of Pharaoh." [Tirmizi]

Explanation: Although there have been many pious, virtuous and exemplary women in the world, but it is enough for us to know about these four virtuous women whose authenticated biographies have reached us in order to learn a lesson from them. It has been stated in the Holy Quran about Hazrat Mariam (Mary) and Hazrat Aasiya thus: "And Allah sets forth, as an example to those who believe, the wife of Pharaoh: Behold she said: "O my Lord, build for me, in nearness to You, a mansion in the Garden, and save me from Pharaoh and his doing, and save me from those that do wrong"; and Mary the daughter of Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of her Lord and of his Revelations, and was one of the devout (Servants)." (66:11-12)

(۱۲) وَ عَنْ أَبِي سَلَمَةَ أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا عَائِشَةُ! هَذَا جِبْرِيلُ يُقْرِئُكَ السَّلَامَ قَالَتْ: وَ عَلَيْهِ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ هُوَ يَرَى مَا لَا أَرَى.
(بخاری، مسلم)

(12) It is narrated by Hazrat Abu Salama that Hazrat Ayesha said that (once) the Prophet of Allah (pbuh) said: "O Ayesha, this is Gabriel who is conveying his Salam to you." Hazrat Ayesha says that I said: "And Salam and

Mercy of Allah be on him too." She said: "He (the Prophet) used to see what I did not see." [Bukhari, Muslim]

Explanation: That is, he was the Prophet of Allah and hence he used to see many things of the unseen which I could not see.

This Saying shows that the rank of Hazrat Ayesha was also very high. Even Hazrat Gabriel used to convey his *Salam* to her. How ignorant are those people who abuse and insult her and cultivate enmity towards such a great personality who happens to be the Mother of the Faithful.

(۱۳) وَ عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أُرِنْتُ الْجَنَّةَ فَرَأَيْتُ امْرَأَةً ابْنِ طَلْحَةَ وَ سَمِعْتُ خَشْخَشَةَ أَمَامِي فَإِذَا بِلَالٍ-

(مسلم)

(13) It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "I was shown the Paradise. I saw the wife of Abu Talha there and I heard soft sound of footsteps ahead of me; when I looked, it was Bilal." [Muslim]

Explanation: Many Sayings are to be found in respect of the virtuous and exemplary characters of both the male and female Companions of the Prophet. As a sample, only a few Sayings have been mentioned here.

The *Ummah* (Brotherhood) of Prophet Muhammad (pbuh)

(۱) عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ اسْتَأْجَرَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا إِلَى اللَّيْلِ عَلَى أَجْرٍ مَعْلُومٍ فَعَمِلُوا لَهُ إِلَى نِصْفِ النَّهَارِ فَقَالُوا لَا حَاجَةَ لَنَا إِلَى أَجْرِكَ الَّذِي شَرَطْتَ لَنَا وَمَا عَمِلْنَا بِاطِلٍّ- فَقَالَ لَا تَفْعَلُوا اكْمِلُوا بَقِيَّةَ عَمَلِكُمْ وَ خُذُوا أَجْرَكُمْ كَامِلًا فَأَبَوْا وَ تَرَكُوا وَ اسْتَأْجَرَ

آخِرِينَ بَعْدَهُمْ فَقَالَ أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ هَذَا وَ لَكُمْ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ فَعَمِلُوا حَتَّى إِذَا كَانَ حِينَ صَلَوةِ الْعَصْرِ قَالُوا لَكَ مَا عَمِلْنَا بَاطِلٌ وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ، فَقَالَ أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ يَسِيرٌ فَأَبَوْا فَاسْتَأْجَرَ قَوْمًا يَعْمَلُونَ بَقِيَّةَ يَوْمِهِمْ فَعَمِلُوا فَاسْتَكْمَلُوا أَجْرًا لِمَقْرِنَيْنِ كُلِّهَا فَذَلِكَ مِثْلُهُمْ مَا قَبِلُوا مِنْ هَذَا التَّوْرَةِ:

(بخاری)

(1) It is narrated by Hazrat Abu Musa that the Prophet of Allah (pbuh) said: "The similitude of Muslims and Jews and Christians is that a person appointed people to work till night for a fixed remuneration. They worked till afternoon and said: "We do not want your remuneration which you had fixed and whatever we did has become worthless." He said: "Do not do so. Complete your remaining work and take your full remuneration." They refused and left. Thereafter, he engaged other people and told them: "Complete the remaining day; you will get the remuneration that had been fixed for them." They worked till the Prayer of al-Asr and said: "Whatever work we have done for you has gone waste, and the remuneration that you had fixed we give it to you." He said: "Complete your work; only a small part of the day has remained." They refused. Then he engaged other people to work for the remaining part of the day. They worked and took away the full remuneration of both the groups. This is their similitude and the similitude of that Light which they accepted." [Bukhari]

Explanation: In this Saying, the virtuousness of the Muslim Ummah has been described. The Jews and the Christians debarred themselves from Allah's Mercies. When the Jews and Christians became negligent of Allah's Mercy and the Hereafter, Allah deposed them and appointed the Muslim Ummah to the office of guiding the mankind and gave them the rewards of the Hereafter. The Jews and the Christians, who disobeyed and became rebellious, will not get any rewards but on the contrary they will be severely punished in the Hereafter.

The Muslim Ummah (Brotherhood) will get twice the reward that the People of the Book (the Jews and the Christians) would have got. It is stated in the Holy Quran: *"O you who believe, Fear Allah and believe in His Messenger, and He will bestow on you a double portion of His Mercy. He will provide for you a Light by which you shall walk (straight in your path), and He will forgive you (your past); For Allah is Oft-Forgiving, Most Merciful. That the People of the Book may know that they have no power whatever over the Grace of Allah, that (His) Grace is (entirely) in His Hand, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding."* (57:28-29)

A similitude of similar nature is also found in the Gospel; see Mathew 20:1-16.

(۲) عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنَّمَا أَجَلُكُمْ فِي أَجَلٍ مِّنْ خَلَا مِّنَ الْأُمَمِ مَا بَيْنَ صَلَوةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ وَ إِنَّمَا مِثْلُكُمْ وَ مِثْلُ الْيَهُودِ وَالنَّصَارَى كَرَجُلٍ اسْتَعْمَلَ عَمَلًا، فَقَالَ: مَنْ يَّعْمَلُ لِي إِلَى نِصْفِ النَّهَارِ عَلَى قِيَرَاطٍ قِيَرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ إِلَى نِصْفِ النَّهَارِ عَلَى قِيَرَاطٍ قِيَرَاطٍ. ثُمَّ قَالَ مَنْ يَّعْمَلُ لِي نِصْفَ النَّهَارِ إِلَى صَلَوةِ الْعَصْرِ عَلَى قِيَرَاطٍ قِيَرَاطٍ؟ فَعَمِلَتِ النَّصَارَى مِنْ نِصْفِ النَّهَارِ إِلَى صَلَوةِ الْعَصْرِ عَلَى قِيَرَاطٍ قِيَرَاطٍ. ثُمَّ قَالَ مَنْ يَّعْمَلُ لِي مِنْ صَلَوةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ عَلَى قِيَرَاطَيْنِ قِيَرَاطَيْنِ؟ أَلَا فَانْتُمْ الَّذِينَ يَّعْمَلُونَ مِنْ صَلَوةِ الْعَصْرِ إِلَى مَغْرِبِ الشَّمْسِ، أَلَا لَكُمْ الْأَجْرُ مَرَّتَيْنِ، فَغَضِبَتِ الْيَهُودُ وَالنَّصَارَى، فَقَالُوا: نَحْنُ أَكْثَرُ عَمَلًا وَ أَقَلُّ عَطَاءً قَالَ اللَّهُ تَعَالَى: فَهَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا؟ قَالُوا: لَا، قَالَ اللَّهُ تَعَالَى: فَإِنَّهُ فَضَّلَنِي أُعْطِيَهُ مِنْ شَيْءٍ.

(بخاری)

(2) It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "As compared to the age and duration

of other Ummah (Brotherhoods), your age and duration is just like the duration from the Prayer of al-Asar to the sunset as compared to the entire day. Your similitude and the similitude of the Jews and the Christians are of that person who engaged some workers and told them: "Who will work for me till afternoon for a remuneration of one, one *Qiraat* (carat – a coin)?" The Jews worked. Then he said: "Who will work for me from afternoon till the Prayer of al-Asar for a remuneration of one, one *Qiraat*?" The Christians worked. Then he said: "Who will work for me from the Prayer of al-Asr to sunset for a remuneration of two, two *Qiraats*?" Beware; it is you (Muslims) who worked from the Prayer of al-Asr to sunset. Listen you have double reward. Because of this, the Jews and Christians got infuriated and said that our work was more and we got less. Almighty Allah said: "Have I wronged you in what was due to you?" They said: "No." Almighty Allah said: "This is My Grant which I confer on whosoever I wish." [Bukhari]

Explanation: That is, Allah says, it is My Grace and Mercy that I have given the Muslim Ummah more reward; I have not wronged you. It is also understood from this Saying that the last era after which there will be the Day of Judgement, as against the previous eras, is not very long; rather, its duration is short as the duration from the Prayer of al-Asr to sunset compared to the entire day.

In another Saying, the Prophet of Allah (pbuh) said: *"The people of the Torah were given the Torah. They followed it till the afternoon. Then when they got weakened, they got one, one Qirat. Then the people of the Gospel were given the Gospel. They followed it till the Prayer of al-Asr was performed. Then when they got weakened, they also got one, one Qirat. Then you were given the Quran. You followed it till sunset and you were given two, two Qirats."*

(۳) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ أُمَّتِي مَثَلُ الْمُطَرِّ لَا يُدْرِي أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ.

(ترمذی)

(3) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "The similitude of my Ummah is that of rain; it cannot be comprehended whether its beginning is good or its end." [Tirmizi]

Explanation: Although the earliest era of Islam is loftier than all other eras that follow, yet in the last era too such people will be born in the Muslim Ummah who will be counted amongst the favourite servants of Allah and they will render great service to Islam as is described in the Saying that follows. Such sincere and devoted servants of Allah will be the pride of the era. This Saying also comforts those who are born in the later eras that they should not grieve that they were not born in the earliest era, because the last era is also significant in many aspects.

(٤) وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلَاءِ الْحَضْرَمِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: إِنَّهُ سَيَكُونُ فِي آخِرِ هَذِهِ الْأُمَّةِ قَوْمٌ لَهُمْ مِثْلُ أَجْرِ أَوَّلِهِمْ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُقَاتِلُونَ أَهْلَ الْفِتَنِ-

(بمقتضى)

(4) Hazrat Abdur Rahman bin `Ala al-Hadhrami said that this Saying was narrated to me by a person who heard it from the Prophet of Allah who said: "There will be people in this Ummah in its last era, whose reward will be like the reward of the earliest people. They will enjoin what is right and forbid what is wrong and battle the people who create discord and strife." [Baihaqi]

Explanation: That is, their distinctive particularity will be that they will invite people towards good and forbid them to commit evil, and fight the evil forces. As there cannot be any reconciliation between darkness and light, similarly they will not compromise with the evil and the evil forces. They cannot be made to bow down to evil. They will confront the evil and try to clear the earth from oppression, strife and tyranny.

(٥) وَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْخَلْقِ أَعْجَبُ إِلَيْكُمْ إِيْمَانًا؟ قَالُوا: الْمَلَائِكَةُ، قَالَ: وَمَا لَهُمْ لَا يُؤْمِنُونَ وَ مُمْ عِنْدَ رَبِّهِمْ، قَالُوا: فَالْتَّبِئُونَ قَالَ: وَمَالَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ، قَالُوا: فَتَحْنُ قَالَ: وَمَالَكُمْ لَا تُؤْمِنُونَ وَ أَنَا بَيْنَ أَظْهُرِكُمْ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَعْجَبَ الْخَلْقِ إِلَيَّ إِيْمَانًا لِقَوْمٌ يَكُونُونَ مِنْ بَعْدِي يَجِدُونَ صُحُفًا فِيهَا كِتَابٌ يُؤْمِنُونَ بِمَا فِيهَا۔ (بہقی)

(5) Hazrat `Amar bin Shuaib narrates from his father that the Prophet of Allah (pbuh) asked (his Companions): "Who do you like the most amongst the creatures in respect of Faith?" They said: "The angels." He said: "Why will not they have Faith when they are closer to their Lord?" They said: "The Prophets." He said: "Why will not they have Faith when the Revelation descends on them?" They said: "We (consider ourselves better)." He said: "Why would not you have Faith when I am present amongst you?" The narrator says that thereafter the Prophet of Allah (pbuh) said: "In my view, those people will be better in respect of Faith who come after me; they will get the Book in which will be the commands and they will believe them." [Baihaqi]

Explanation: Even though those who come after the departure of the Prophet of Allah (pbuh) from this world would not have seen the Prophet, still they will believe in him and the Book brought by him, and will obey his commands. In this respect, their Faith will have greater importance. This Saying comforts such people that their Faith and deeds will be more valuable and important.

(٦) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّ مِنْ أَشَدِّ أُمَّتِي لِي حُبًّا نَاسٌ يَكُونُونَ بَعْدِي يَوَدُّ أَحَدُهُمْ لَوْ رَأَى بِأَمْلِهِ وَ مَالِهِ۔ (مسلم)

(6) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Those people amongst my

Ummah who are born after me will love me the most, and every one of them will desire would that he could see me and sacrifice his family and wealth.” [Muslim]

Explanation: Today, we can see that even an ordinary Muslim gives more importance to see the Prophet of Allah (pbuh) than everything else in the world.

(٧) وَ عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ قَدْ أَجَارَكُمْ اللَّهُ مِنْ ثَلَاثٍ خِلَالٍ أَنْ لَا يَدْعُو عَلَيْكُمْ نَبِيُّكُمْ فَتُهْلِكُوا جَمِيعًا، وَأَنْ لَا يُظْهِرَ اللَّهُ أَهْلَ الْبَاطِلِ عَلَى أَهْلِ الْحَقِّ، وَأَنْ لَا تَجْتَمِعُوا عَلَى ضَلَالَةٍ۔
(ابو داؤد)

(7) It is narrated by Hazrat Abu Malik Ashari that the Prophet of Allah (pbuh) said: “Allah has given you protection from three things: That your Prophet shall not curse you so that you are annihilated; that the people of Untruth shall not overpower you; and that you will not unite on misguidance.” [Abu Dawood]

Explanation: That is, neither your Prophet will pray for your destruction, nor the people of Untruth will be able to defeat your beliefs, ideology and your religion with arguments and evidences. If you wage war against the powers of Untruth for the sake of Truth, eventually the victory will be yours; but the condition is that you should have the power of Faith in you and your war should be really in the Cause of Allah and you make use of all the powers and faculties bestowed on you by Allah.

(٨) وَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ أُمِّي أُمَّةٌ مَرْحُومَةٌ لَيْسَ عَلَيْهَا عَذَابٌ فِي الْآخِرَةِ عَذَابُهَا فِي الدُّنْيَا الْقِتْنُ وَالزَّلَازِلُ وَالْقَتْلُ۔
(ابو داؤد)

(8) Hazrat Abu Musa narrates that the Prophet of Allah (pbuh) said: “My Ummah (Brotherhood) is a blessed Ummah. It will not be punished in the Hereafter. Trial and

strife, earthquakes and killings will be its punishment in this world." [Abu Dawood]

Explanation: That is, Allah will bestow His special Mercy and Blessings on this Ummah.

This Ummah (Brotherhood) will be safeguarded, as far as possible, from getting punished in the Hereafter. It will get punished in this world itself for its sins and misdeeds in the form of killings, earthquakes, and trial and civil strife. It will have a pleasant life in the Hereafter. However, this has been mentioned on the collective basis. Otherwise, there will be many individuals of this Ummah who will get punished in the Hereafter for their sins and misdeeds. It is altogether a different matter that after the completion of their punishment, they will eventually be admitted to the Paradise.

(٩) وَ عَنِ الْمَغِيرَةِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ نَاسٌ مِّنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَ هُمْ ظَاهِرُونَ۔
(بخاری، مسلم)

(9) It is narrated by Hazrat Mughairah that the Prophet of Allah (pbuh) said: "A group of my Ummah will always be dominant till the coming of Allah's Command, and they will remain dominant." [Bukhari, Muslim]

Explanation: That is, this group of the people of the Truth will remain on Truth till the end, and no power on earth will be able to make them deviate from the Truth.

(١٠) وَ عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَ هُمْ عَلَى ذَلِكَ۔
(بخاری و مسلم)

(10) It is narrated by Hazrat Mawiyah that he heard the Prophet of Allah (pbuh) saying: "A group within my Ummah will always remain firm on the Commands of Allah. Neither that person will be able to harm it who withdraws his support to it nor will that person who opposes it till the

coming of Allah's Command; it will remain in that position."
[Bukhari, Muslim]

(۱۱) وَ عَنْ عَمْرِو بْنِ قَيْسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: نَحْنُ الْآخِرُونَ
و نَحْنُ السَّابِقُونَ يَوْمَ الْقِيَمَةِ وَ إِنِّي قَائِلٌ قَوْلًا غَيْرَ فَخْرٍ إِبْرَاهِيمُ
خَلِيلُ اللَّهِ وَ مُوسَى صَفِيُّ اللَّهِ وَ أَنَا حَبِيبُ اللَّهِ وَ مَعِيَ لَوَاءُ الْحَمْدِ
يَوْمَ الْقِيَمَةِ وَ إِنَّ اللَّهَ وَعَدَنِي فِي أُمَّتِي وَ أَجَارَهُمْ مِنْ ثَلَاثٍ لَا يَغْمُهُمْ
بِسَنَةِ وَلَا يَسْتَأْصِلُهُمْ عَدُوٌّ وَلَا يَجْمَعُهُمْ عَلَى ضَلَالَةٍ۔
(دارمی)

(11) It is narrated by Hazrat `Amr bin Qais that the Prophet of Allah (pbuh) said: "We are in the last, but in the Hereafter we will be the first. I will tell you one thing without any bragging that Abraham is the Friend of Allah, Moses is the Chosen one of Allah, and I am the Beloved of Allah. On the Day of Judgement, the standard of *Hamd* (Praise) will be with me. Allah has promised me with three things in regard to my Ummah and Allah has given protection to my Ummah from three things: He will not annihilate it through universal famine, nor will its enemy be able to annihilate it, and nor the entire Ummah will unite on misguidance."
[Darmi]

Explanation: That is, although our era is the last era, we will be given precedence and loftiness over others in the Hereafter.

That is, I say this not because of vainglory; rather I say it as an expression of thanks and acknowledgment of a great gift.

That is, all the attributes of friendship, elite, etc. are combined in him.

That is, Allah will bestow on me special status and distinctiveness on the Day of Judgement.

That is, it will never happen that my Ummah would get annihilated because of a universal famine, nor would

any enemy be able to dominate it. My Ummah cannot be annihilated. My Ummah is like a mark of Truth on earth and it cannot be destroyed. My Ummah will exist till the Day of Judgement and it has to function as a lighthouse for the entire world and mankind; its nonexistence will herald the onset of the Day of Judgement.

(١٢) وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ مُضِيفٌ ظَهْرَهُ إِلَى قُبَّةٍ مِنْ آدَمَ يَمَانٍ إِذْ قَالَ لِأَصْحَابِهِ أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟ قَالُوا: بَلَى. قَالَ: أَفَلَمْ تَرْضَوْا أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟ قَالُوا: بَلَى. قَالَ: فَوَ الَّذِي مُحَمَّدٌ بِيَدِهِ إِنِّي أَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ.

(بخاری)

(12) It is narrated by Hazrat Abdullah bin Masood that once the Prophet of Allah (pbuh) was sitting leaning on a tent made of Yemani leather. He said to his Companions: "Are you contented that you be one-fourth of the people of Paradise? They said: "Yes indeed." He said: "Are you not contented that you be one-third of the people of Paradise?" They said: "Yes indeed." He said: "By the Entity in Whose Hands is the life of Muhammad, I hope that you will be half of the people of Paradise." [Bukhari]

Explanation: It is understood from this Saying that the number of the followers of Prophet Muhammad (pbuh) in the Paradise will be more than the followers of the other Prophets. It is stated in another Saying that the Prophet of Allah (pbuh) camped at a certain place along with his Companions and said: "You are not even one part of one lakh parts of the people who will arrive at my Pond (in the Hereafter)." In yet another Saying the Prophet of Allah (pbuh) said: "I hope that you will be half of the people of Paradise and I will tell you the reason for it. The reason is that Muslims amongst the Unbelievers are like a white hair in a black bull or a black hair in a white bull." (Muslim) That is, the number of Unbelievers in the world is increasing, because of which the people of Paradise will be less and hence the people of this Ummah will be half of the entire

people of Paradise. If the people of Paradise were to be more, then it would have been beyond comprehension that the Muslim Ummah would be half of them.

A Few Predictions of Prophet Muhammad (pbuh)

(۱) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَ يُمَسِّي كَافِرًا أَوْ يُمَسِّي مُؤْمِنًا وَ يُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا. (مسلم)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Hurry up with your deeds before the onset of the trial which will be like a piece of dark night. Man will get up in the morning a Believer and will be an Unbeliever in the evening, and will be a Believer in the evening and an Unbeliever in the morning; he will sell his religion for the goods of the world." [Muslim]

Explanation: That is, an era of extreme trial and tribulation will soon arrive. Therefore, we should accumulate as much as of the good deeds as we can, because in that era of trial, it will not be easy to safeguard the very Faith itself. People will sell off their Faith and Religion for worldly benefits and comforts; they will no more consider them important. Those who stick on to their Faith firmly will be richly rewarded. It is narrated by Hazrat Ma'qil bin Yasaar that the Prophet of Allah (pbuh) said: "*Servitude and worship during the era of test and trial shall have the status of migration towards me.*" (Muslim)

(۲) وَ عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّمَا أَخَافُ عَلَى أُمَّتِي الْأَيْمَةَ الْمُضِلِّينَ وَ إِذَا وُضِعَ السَّيْفُ فِي أُمَّتِي لَمْ يَرْفَعْ عَنْهُمْ إِلَى يَوْمِ الْقِيَامَةِ. (ابو داؤد، ترمذی)

(2) It is narrated by Hazrat Thauban that the Prophet of Allah (pbuh) said: "The people whom I fear most in respect of my Ummah are the misguiding leaders, and when once

swords are set down (against each other) in my Ummah they will never be lifted from them till the Day of Judgement." [Abu Dawood, Tirmizi]

Explanation: The biggest calamity in respect of Muslim Ummah is the misguiding religious and political leaders. The Prophet of Allah (pbuh) has pointed out in this Saying about another calamity which the Muslim Ummah will face and that is civil wars. The power, wealth and strength of the Ummah will be spent fighting and killing each other and this will continue till the Day of Judgement. The swords that were drawn during the Caliphate of Hazrat Uthman have not yet been laid down; the prediction of Prophet Muhammad (pbuh) has been proved to be correct. The history of the Ummah has become a tragic history; it has seen numerous battles of Karbala and Jamal.

(۳) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: هَلَكَ كِسْرَى فَلَا يَكُونُ كِسْرَى بَعْدَهُ وَ قَيْصَرٌ لِيَهْلِكَنَّ ثُمَّ لَا يَكُونُ قَيْصَرٌ بَعْدَهُ وَ لَتُقْسَمَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ وَ مَعَى الْحَرْبِ خُدْعَةٌ. (بخاری، مسلم)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Khosrau (Emperor of Persia) will perish and after him there will not be any Khosrau, and Caesar (Emperor of Rome) will perish and after him there will not be any Caesar, and the treasures belonging to both of them will be distributed in the Path of Allah, and named war as deception." [Bukhari, Muslim]

Explanation: The prediction of the Prophet of Allah came true. Muslims conquered the Roman and Persian Empires and their treasures came into their possession, which were spent in the Cause of Allah. Here, only a few predictions have been mentioned as a sample. Otherwise, there are numerous predictions, which can be found in the Books of Sayings. For examples, on the occasion of the Battle of Badr, the Prophet of Allah (pbuh) had pointed out the exact places where a particular enemy soldier will fall. It is reported that the prediction came true and all the

polytheists who were killed in the Battle died on the spots indicated by the Prophet of Allah (pbuh) before the Battle. (Muslim, as narrated by Hazrat Anas).

On the occasion of *Hajjatul Wida* (Farewell Pilgrimage), the Prophet of Allah (pbuh) had predicted: "Behold, Satan has lost hope forever that he will be worshipped again in your city." (Ibn Maaja, Tirmizi) That is, it will never happen that there will be idol worship in Makkah again; this prediction has also come true. These and other such predictions prove that he was actually the Prophet of Allah and that he has made many predictions in the light of Divine Revelation. If he was a false prophet, he would never have dared to predict, because predictions made on guesswork seldom come true and even if one prediction were to be proved wrong, his claim to Prophethood would get nullified.

(۴) وَ عَنْ نَافِعِ بْنِ عُنْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَغْزُونَ جَزِيرَةَ الْعَرَبِ فَيَفْتَحُهَا اللَّهُ ثُمَّ قَارِصَ فَيَفْتَحُهَا اللَّهُ ثُمَّ تَغْزُونَ الرُّومَ فَيَفْتَحُهَا اللَّهُ ثُمَّ تَغْزُونَ الدَّجَالَ فَيَفْتَحُهَا اللَّهُ. (مسلم)

(4) It is narrated by Hazrat Nafe bin Utba that the Prophet of Allah (pbuh) said: "You will battle with the Arabian Peninsula (after me) and Allah will grant you victory over it. Then you will battle with Persia (Iran), and Allah will accord you victory over it too. Then you will battle with Rome and Allah will award you victory over it too. Then you will battle with Dajjal and Allah will also grant you victory over him." [Muslim]

Explanation: For more information on Dajjal, see Hadeeth No.10 under "Signs of the Day of Judgement."

(۵) وَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنْ حَذِيفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا

اللَّهُ تَعَالَى، ثُمَّ تَكُونُ مُلْكًا عَاضًا فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى، ثُمَّ تَكُونُ مُلْكًا جَبَرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا اللَّهُ تَعَالَى، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النُّبُوَّةِ ثُمَّ سَكَتَ.

(احمد، البهقي في دلائل النبوة)

(5) Hazrat Noman bin Basheer has reported from Hazrat Huzaifa that the Prophet of Allah (pbuh) said: "The Prophethood will remain amongst you as long as Allah wills it to remain. Then Almighty Allah will take it away. Thereafter caliphate will be established along the lines of Prophethood. It will survive as long as Allah wills it to survive. Then Almighty Allah will take it away. Thereafter, there will be wicked monarchy and it will last as long Allah wills it to last. Then Almighty Allah will take it away. Thereafter, there will be tyrannical monarchy and it will remain as long as Allah wills it to remain. Then Almighty Allah will take it away. Then caliphate will be established on the lines of Prophethood. Then he remained silent."

[Ahmed, Baihaqi]

Explanation: The eras of Prophethood, caliphate and monarchy have passed away. Now there is rule of tyranny in the world. Thereafter, it will be the turn of caliphate along the lines of Prophethood. The world has seen the failure of all other systems and isms. At this juncture, the world is at the verge of extinction. The world has to eventually revert back to Islam, if it wants to solve its problems. Although Islam will certainly assume dominant position during the era of Christ (when he returns to the earth), but even before that, establishment of caliphate on the lines of Prophethood is quite possible since the wordings of the Hadeeth do not rule out this possibility.

(٦) وَ عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكِلَةُ إِلَى قَضَعِهَا فَقَالَ قَائِلٌ: وَ مِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ؟ قَالَ بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَ لَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّبِيلِ وَ

لَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ قَالَ قَائِلٌ يَا رَسُولَ اللَّهِ! وَمَا الْوَهْنُ؟ قَالَ: حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ- (ابو داؤد، البيهقي في دلائل النبوة)

(6) It is narrated by Hazrat Thauban that the Prophet of Allah (pbuh) said: "Very soon a time will come when (enemy) nations will invite each other to attack you as the eaters invite each other at the dining table." An enquirer asked: "Would this happen because we will be few in numbers?" He said: "No; rather, you will be numerous. But you will be just like the scum and froth of a flood; Allah will remove your fear and awe from the hearts of your enemies and you will develop *wahan*" (weakness and tardiness) in your hearts. An enquirer asked: "What is *wahan*, O Prophet of Allah?" He said: "Love of the world and hatred of the death." [Abu Dawood, Baihaqi]

Explanation: Perhaps the era that has been described in this Hadeeth is the era in which we are living today. Today, millions of Muslims are found in the world, but their fear has gone out of the hearts of their enemies, and they consider Muslims an easy to swallow morsel of food. The attacks on Muslims and Muslim countries in the past and present, and the reason for our defeats in almost all such confrontations is that our Faith is under decline; we have lost that religious insight which guides us in all the changed circumstances and which forewarns us about our duties and responsibilities.

(٧) عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الْفَتْحِ وَحَوْلَ الْبَيْتِ سِتُّونَ وَ ثَلَاثُ مِائَةٍ نُصَبَ فَجَعَلَ يَطْعُنُهَا بِعُودٍ فِي يَدِهِ وَ يَقُولُ: جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ جَاءَ الْحَقُّ وَ مَا يُبْدِي الْبَاطِلُ وَمَا يُعِينُ- (بخاری)

(7) It is narrated by Hazrat Abdullah that when the Prophet of Allah (pbuh) entered Makkah on the Day of Victory, there were three hundred and sixty (360) idols

around the House of Allah. While striking the idols with his stick, he said: "Truth has (now) arrived, and Falsehood has perished; Falsehood will neither crop up nor will it return again." [Bukhari]

Explanation: Centuries have gone by idols have not been worshiped in the House of Allah. Only a Prophet can foretell about a future event with such certainty. A common reformer cannot say with certainty what will happen in future and what will be the attitude of the people with regard to a sacred place. There are many such predictions which prove the truthfulness of Prophet Muhammad (pbuh).

(٨) وَ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى تَقُومَ السَّاعَةُ. (مسلم)

(8) It is narrated by Hazrat Sa'ad bin Abi Waqqas that the Prophet of Allah (pbuh) said: "People of the bucket will always remain on Truth till the Day of Judgement." [Muslim]

Explanation: Many shades of meaning have been attributed to the phrase "people of the bucket." Generally, it means either the Christians or the Arabs who used to irrigate their fields with the help of leather buckets, because rivers are not found in Arabia.

(٩) وَ عَنْ جَابِرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ الشَّيْطَانَ قَدْ آيَسَ أَنْ يُعْبَدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ وَ لَكِنْ فِي التَّخْرِيشِ بَيْنَهُمْ. (مسلم)

(9) Hazrat Jabir says that he heard the Prophet of Allah (pbuh) saying: "Satan has gotten frustrated that he will ever be worshipped in the Arabian Peninsula where regular prayers are held; however, he will set them against each other." [Muslim]

Explanation: After the death of the Prophet of Allah (pbuh), the Arabs never practised polytheism. However, there occurred many tumults and turmoils and they have fought each other. This prophesy is also proof of his Prophethood.

BELIEF IN THE BOOK

Allah has revealed His Books on His Prophets for the guidance of mankind. Allah's last and final Book is the Holy Quran which was revealed on Allah's last and final Prophet, Hazrat Muhammad (pbuh); it is not at all his work. It is the duty of the Prophet to convey to the people the Book that has been revealed on him like an honest and trustworthy person; he should not make any additions or deletions to it; should explain its meaning and purport according to the God-given insight and intellect; reform the ideologies and thoughts of the people through his good teachings and conduct; improve their morals and revolutionise their lives; and make them such a group and community through which good can be established in the world and evil can be eradicated.

Many books, including the Torah, the Gospel, the Psalms, had been revealed by Allah. But most of them have been lost, and the books that are found today, except the Holy Quran, have not been preserved in their original words and languages. Along with the words of Allah human words have also been incorporated in these books. Also people have included many of their sayings in it and many of the words of Allah have been changed. Now it is very difficult to differentiate between the Truth and the Untruth in these books.

It is the distinctive particularity of the Holy Quran that it is found in its original language and words which the last Prophet of Allah (pbuh) had presented before the world. The language of this Book is a living language and even today millions of people speak it. This book is the final and modern edition of the Divine Guidance which contains guidance for the mankind till the Day of Judgement. There is no need of another book; the guidance that is required for leading the life according to

the Will of Allah has been fully explained in this book. All those particularities are found in this Book which were contained separately in the previous Books. The Quran has the status of being the guide of correct ideology and beliefs, a complete way of life and worthy to be obeyed Law. Whosoever ignores this Book severs his links with the fountain of life.

The Religion towards which the Holy Quran invites human beings is actually their natural religion. Therefore, it appeals to their intellect and insight in this regard or, in other words, it appeals to their nature. It informs them about the facts that are found in human nature. It reminds man of his real nature and its demands. Therefore, it calls itself as a reminder and enlightenment. It provides such strong foundation for firm belief, knowledge and doctrine which cannot be shaken up by doubts and suspicions. Therefore, it is also known as the Guidance, the Exposition, the Truth, and the Proof, and it is a source of insight and light for us.

It is through the Revelation and the Holy Quran that man can have a real life in this world. It is the source for our eternal life. It guides us to the Straight Path which actually is the path of our life. Our spiritual life depends on the Divine Revelation. Hence, it is written in the Gospel: *"Man shall not live by bread alone, but by every word that proceeds out of the mouth of God."* (Mathew, 4:4) It is written in the Torah: *"Man does not live by bread only, but by every word that proceeds out of the mouth of the Lord that does man live."* (Deuteronomy, 8:3) Jesus Christ used to pray: *"Give us day by day our daily bread."* (Luke, 11:3)

In the Holy Quran too, it has been stated that Revelation and Divine Guidance is like "good sustenance": *"He (Shuaib) said: O my people, see you whether I have a Clear (Sign) from my Lord, and He has given me sustenance (pure and) good as for Himself?"* (11:88) (Then how can I follow your desires?) Deprivation of this sustenance is indeed a great misfortune.

Belief in the Book

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَقْرَأُونَ التَّوْرَةَ بِالْعِبْرَانِيَّةِ وَ يَفْسِّرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَذِّبُوهُمْ وَ قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا۔
(بخاری)

(1) It is narrated by Hazrat Abu Hurairah that the People of the Book used to recite the Torah in Hebrew and explain it in Arabic for the Muslims. On this the Prophet of Allah (pbuh) said: "You neither authenticate the People of the Book nor refute them, but say: *We believe in Allah, and the revelation given to us.*" [Bukhari]

Explanation: The entire Verse reads as follows: *"You say: We believe in Allah, and the revelation given to us, and to Abraham, Ismail, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophets from their Lord; we make no difference between one and another of them; and we bow to Allah (in Islam)."* (The Quran, 2:136)

It means that Books from Allah had also been revealed on the previous Prophets and that the Muslims believe in all such Books. However, we cannot be sure about the authenticity or otherwise of the things that the People of the Book present before us in the name of Torah; we cannot say how many of them are really the words of the Torah and how many are the words of the people interpolated into it. Since all the previous Divine Books (except for the Holy Quran) have been corrupted, it is prudent to remain silent about the things that the People of the Book present as Divine Word; neither they should be authenticated nor refuted. However, the things that are authenticated by the Quran should be confirmed and the things that are refuted by the Quran should be repudiated.

Loftiness of the Quran

(۱) عَنْ عُثْمَانَ بْنِ عَمَّانَ عَنِ النَّبِيِّ ﷺ قَالَ: خَيْرُكُمْ مَن تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ- (بخاری)

(1) Hazrat Uthman bin 'Affan narrates from the Prophet of Allah (pbuh) that he said: "The best person amongst you is that person who learnt the Quran and taught it." [Bukhari]

(۲) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِّنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَ يَتَدَارِسُونَهُ فِيمَا بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَ غَشِيَتْهُمْ الرَّحْمَةُ وَ حَقَّتْهُمْ الْمَلَائِكَةُ وَ ذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَ مَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ نَسَبُهُ-

(مسلم، ابو داؤد، ترمذی)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Whenever people gather together in any one of the Houses of Allah (i.e. in the mosque) and recite the Quran and study it together carefully, peace and tranquillity descends on them, Mercy of Allah covers them and the Angels surround them, and Allah makes a mention of them in front of those who are with Him. The person who is slowed down because of his deeds cannot be speeded up by his lineage. [Muslim, Abu Dawood, Tirmizi]

Explanation: Peace means, peace and tranquillity of heart. The recital of the Quran has such a spiritual effect that it creates conviction and peace in the heart, removes the doubts and suspicions, and gives protection from the intrusion of-Satan. The Quran is such a light that which illuminates every segment of the heart, eradicates the anxiety and restlessness from the heart, and strengthens and polishes the Faith. Ultimately, man does not hesitate to lay down his life in the Path of Truth, and he will find peace and tranquillity only in walking the Path of Truth.

That is, the thing that is really valued by Allah is how far man adopted and followed the Truth in his life after recognizing it and how far he fulfilled its demands. The person, who ignores fulfilling the practical demands in his life, will not be positioned on a lofty position just because he was born in a noble and sacred family. Therefore, man should concentrate on performing good deeds instead of trusting his lineage.

(۳) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ أَنْبِيَاءٍ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ وَ إِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ وَ أَرْجُوا أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَمَةِ.

(بخاری، مسلم، احمد)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Every Prophet was bestowed with certain miracles on the basis of which people had faith in them. The miracle that I have been granted is the Revelation which Allah has sent down towards me, and I hope that my followers will be more in numbers on the Day of Judgement." [Bukhari, Muslim, Ahmed]

Explanation: The previous Prophets were given different miracles. These miracles proved that they were the Prophets and Messengers of that Allah who rules and governs the entire Universe. Prophet Muhammad (pbuh) was also granted many miracles. But the greatest miracle is the Quran which will survive till the Day of Judgement. The Quran is a miracle in every aspect including its topics, its style, its eloquence, etc. The Quran is such a miracle that it will influence people till the Day of Judgement. The followers of the Prophet of Allah (pbuh) will be more than the followers of the previous Prophets.

(۴) وَ عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي صَلَاتِهِ بَعْدَ التَّسْهُدِ أَحْسَنُ الْكَلَامِ كَلَامُ اللَّهِ وَ أَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ.

(نسائي)

(4) Hazrat Jabir narrates that the Prophet of Allah (pbuh) used to say after the *Tashahhud* in the Salat (Prayer): *"The best words are the Words of Allah, and the best guidance is the Guidance of Muhammad, peace be upon him."* [Nasai]

(۵) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: نَزَلَ الْقُرْآنُ عَلَى خَمْسَةِ أَوْجِهٍ: حَلَالٌ وَ حَرَامٌ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ أَمْثَالٌ، فَاجْلُوا الْحَلَالَ وَ حَرِّمُوا الْحَرَامَ وَاعْمَلُوا بِالْمُحْكَمِ وَ آمِنُوا بِالْمُتَشَابِهِ وَاعْتَبِرُوا بِالْأَمْثَالِ.

(مصابيح - بهقي)

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah said: "The Quran has been sent on five aspects: lawful, unlawful, *Muhkam* (fundamental Verses of well-established meaning), *Mutashabeh* (allegories: Verses of not well-established meaning) and *Amthal* (metaphors). Hence, consider lawful what is lawful, and consider unlawful what is declared as unlawful. Act on the fundamentals and have Faith on the allegories, and derive lesson from the metaphors." [Masabeeh, Baihaqi]

Explanation: That is, the Quran contains five kinds of subjects.

That is, all such Verses whose meaning is quite clear, and in which all those things have been clearly mentioned towards which the Quran invites people to believe. For example, it clearly describes about the fundamental beliefs, the good and the bad, the Truth and the Untruth, and everything about the things connected with different aspects of our social life.

The allegorical Verses are those in which those things are described which are impossible for us to understand fully; for example, the entity of Allah, the

events that will take place in the Hereafter, the details about the life after death, etc. It was necessary for man to know to a certain extent about these things, because without giving a brief description about them, no doctrine or philosophy of life can be proffered.

Amthal (Metaphors) means those metaphors and stories of previous nations which have been described in the Holy Quran from which we can derive lessons.

(٦) وَ عَنْ وَائِلَةَ رَفَعَهُ أُعْطِيتُ مَكَانَ التَّوْرَةِ السَّبْعَ وَأُعْطِيتُ مَكَانَ الزَّبُورِ الْمِائِينَ وَأُعْطِيتُ مَكَانَ الْإِنْجِيلِ الْمِثْنَيْنِ وَ فُضِّلْتُ بِالْمُفَصَّلِ -

(احمد والكبير)

(6) It is narrated by Hazrat Wathila from the Prophet of Allah (pbuh) that he said: "I have been given *Al-Sab`a* (the Seven), *al-Meain* (the Hundreds) in place of Psalms, *al-Mathani* in place of the Gospel, and the *Mufasssal* (the Detailed) are particular to me." [Ahmed, Al-Kabeer]

Explanation: The first seven Chapters of the Quran are called *Sab`a Tiwal* (the Seven Lengthy Ones). The eleven Chapters after them are called the *al-Meain* (the Hundreds) and the twenty Chapters after them are called the *al-Mathani*. Thereafter, till the end of the Quran it is known as *al-Mufasssal*. There is difference of opinion about a few Chapters whether they belong to *Tiwal* or *Meain*, and a few other Chapters as to they belong to *Mathani* or *Mufasssal*. It means that the Quran is the collection of all the previous Divine Books, and apart from it the *Mufasssal* is particular to the Quran; it was not to be found in the previous Books.

(٧) وَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَثْرَجَةِ: رِيحُهَا طَيِّبٌ وَ طَعْمُهَا طَيِّبٌ، وَ مَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الثَّمَرَةِ لَا رِيحَ لَهَا وَ طَعْمُهَا خُلْوٌ، وَ مَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ

رِيحُهَا طَيِّبٌ وَ طَعْمُهَا مُرٌّ، وَ مَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ
كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَ طَعْمُهَا مُرٌّ. (بخاری، مسلم، نسائی، ابن ماجه)

(7) Hazrat Abu Musa Ash'ari narrates that the Prophet of Allah said: "The similitude of a Muslim who reads the Quran is that of a citron fruit; its smell is good so also its taste. The similitude of the Muslim who does not read the Quran is that of date; it does not have any smell but its taste is sweet. The similitude of the hypocrite who reads the Quran is that of sweet basil; its smell is good and its taste is bitter. The similitude of the hypocrite who does not read the Quran is that of colocynth which does not have any good smell and its taste is bitter too." [Bukhari, Muslim, Nasai, Ibn Maaja]

Explanation: That is, the Muslim who reads the Quran is adorned with good characteristics both internally and externally. The Muslim who does not read the Quran outwardly has a defect but internally he cannot be said to be without any light as he possesses Faith. The hypocrite who reads the Quran would have a good exterior but his interior would be in dark. He seems to be reading the Quran, but in the interior he will have the disease of hypocrisy. The hypocrite who does not read the Quran neither his exterior will be good nor the interior.

(٨) - وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُقَالُ لِصَاحِبِ الْقُرْآنِ إِقْرَأْ وَارْتَقِ، وَرَتَّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَرْثَلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا. (ترمذی، ابو داؤد، ابن ماجه)

(8) - It is narrated by Hazrat Abdullah bin 'Amr bin 'Aas that the Prophet of Allah (pbuh) said: "The man of the Quran will be told (on the Day of Judgement): Read and climb up, and read (the Quran) in an ordered and elegant manner as you used to read in the ordered and elegant manner in the world, because your rank will be set at the end of the recital of last Verse." [Tirmizi, Abu Dawood, Ibn Maaja]

Explanation: Man of the Quran means that person who reads the Quran and makes it his guide in his life, and tries to mould his life according to the teachings of the Quran.

That is, read the Quran and your rank will be elevated according to its reading. Every Verse of the Quran results in the elevation of man's rank. If man reads the Quran consciously and with full attention, he will achieve a lofty position in this world itself as far as his thoughts and deeds are concerned. The rank that man achieves morally and intellectually in this world gets manifested in its full form in the Hereafter.

(٩) وَ عَنْ ابْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللَّهِ تَعَالَى فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الَمْ حَرْفٌ وَلَكِنْ أَقُولُ أَلِفٌ حَرْفٌ وَ لَامٌ حَرْفٌ وَ مِيمٌ حَرْفٌ - (ترمذی)

(9). It is narrated by Hazrat Ibn Masood that the Prophet of Allah (pbuh) said: "Any person who reads one letter from the Book of Allah will be rewarded with one virtue and every virtue will be equivalent to ten virtues. I do not say that *Alif-lam-meem* is one letter; rather, *alif* is one letter, *lam* is one letter, and *meem* is one letter." [Tirmizi]

Explanation: That is, reading of every word and every letter of the Quran is richly rewarded. Allah bestows reward of ten virtues on every letter. The Quran is such a Book that man should adore every word of it. It is Allah's general rule to grant reward of ten virtues on the performance of a single virtue; it is stated in the Quran: "*He that does good shall have ten times as much to his credit.*" (The Quran, 6:160)

(۱۰) وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ الْحَالُ الْمُرْتَجِلُ، قَالَ وَمَا الْحَالُ الْمُرْتَجِلُ؟ قَالَ الَّذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ كُلِّمَا حَلَّ ارْتَحَلَ. (ترمذی)

(10) It is narrated by Hazrat Ibn `Abbas that a person said to the Prophet of Allah (pbuh): "O Prophet of Allah, which deed Allah like the most?" He said: "One who ends his journey and starts the journey again." That person asked: "What is the meaning of one who ends the journey and starts it again?" He said: "It means that person who begins the Quran from the beginning and after ending it begins again, and in this manner ends it and begins again." [Tirmizi]

Explanation: The Prophet of Allah (pbuh) has regarded recital of the Quran as a journey. This is such a journey which does not end. This is such a book that nobody get satiated with it and nor manifestation of its newer and newer facts and meanings will ever end. This Book always remains fresh. If the readers of this Book have intellect and insight, its every reading will be a new journey for them.

(۱۱) وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ هَذَا الْقُرْآنَ مَادِبَةٌ اللَّهِ فَاقْبِلُوا مَا دَبَّتْهُ مَا اسْتَطَعْتُمْ، إِنَّ هَذَا الْقُرْآنَ حَبْلُ اللَّهِ، وَالنُّورُ الْمُبِينُ، وَالشِّفَاءُ النَّافِعُ عِصْمَةٌ لِمَنْ تَمَسَكَ بِهِ وَ نَجَاةٌ لِمَنْ اتَّبَعَهُ لَا يَزْنَعُ فَيُسْتَعْتَبُ وَلَا يَغْوُجُ فَيَقْقَوْمُ وَلَا تَنْقُضِي عَجَائِبُهُ وَلَا يَخْلُقُ مِنْ كَثَرَةِ الرَّدِّ يَلُوهُ فَإِنَّ اللَّهَ يَأْجُرْكُمْ عَلَى تِلَاوَتِهِ كُلَّ حَرْفٍ عَشْرَ حَسَنَاتٍ أَمَا إِنِّي لَا أَقُولُ أَلَمْ حَرْفٌ وَ لَكِنْ أَلِفٌ حَرْفٌ وَ لَامٌ حَرْفٌ وَ مِيمٌ حَرْفٌ. (حاکم)

(11) It is narrated by Hazrat Abdullah bin Masood that the Prophet of Allah (pbuh) said: "This Quran is a Divine Banquet; hence you should proceed towards this Banquet as far as possible. This Quran is the Rope of Allah and is a clear Light and Beneficial Cure. It is a protection and

security for the one who holds it firmly and is a salvation for the one who follows it; he will not go astray needing admonition nor deviate requiring straightening. Its wonders will never decrease and nor will it become stale with overabundance of recitation. Allah will grant you ten virtues for the recitation of its every letter; I do not say that *Alif-lam-meem* is one letter; rather, *alif* is one letter, *lam* is one letter, and *meem* is one letter." [Haakim]

Explanation: It is clear from this Hadeeth that the Quran is the composition of all the best qualities and attributes. It provides us with ideological and spiritual nourishment and gives us strength to take up practical work. It is the Rope of Allah and a very strong support which never breaks. The one who follows it will never go astray in his entire life. This book is such a treasure of knowledge and facts that it cannot be fully comprehended. The seekers of the Quran will always be engaged in pondering and carrying out research in it and the Quran will indeed enlighten them with newer and newer facts and streams of knowledge. It will never happen that anyone will ever say that he has mastered the Quran. They will always say that whatever they have achieved is lesser than what they have not yet achieved. The field is quite wide to carry out research on the Quran.

The Quran is quite different from other books. However abundantly this Book is recited and however more research and investigation is carried out on it, it gives more enjoyment. Every fresh reading of this Book increases its delight whereas when other books are read more than once their charm gets decreased.

(١٢) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي قُلْ هُوَ اللَّهُ أَحَدٌ:
إِنَّهَا لَتَعْدِلُ ثُلُثُ الْقُرْآنِ- (مسلم)

(12) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said about قُلْ هُوَ اللَّهُ أَحَدٌ that it is equivalent to one-third of the Quran. [Muslim]

Explanation: In the Quran fundamentally three things are described and the most important of them is the belief in the Unity of God. The Chapter *al-Ikhlās* is actually the Chapter of Unity of God. Although the light of Unity of God is spread all over the Quran, it is centralized and focussed in this Chapter in such a way that it dazzles the eyes. Therefore, the Prophet of Allah (pbuh) has declared it to be one-third of the Quran.

In other Sayings of the Prophet, the greatness of other Chapters of the Quran has also been described, which shows that every Chapter in itself is important and great. Apart from the Chapters, the Prophet of Allah (pbuh) has also described the greatness of individual Verses of the Quran, which indicates the greatness of those Verses. The Chapters whose greatness have been described in the Sayings of the Prophet are: *Al-Fatiha*; *al-Baqara*; *Aale Imran*; *Ya Sin*; *al-Waqiah*; *al-Mulk*; *al-Sajada*, *al-Kahaf*; *al-Rahman*; *al-Aala*; *al-Zilzal*; *al-Takathur*; *al-Kafirun*; *al-Ikhlās*; *al-Falaq*; and *al-Naas*. The Verses of the Quran whose greatness has been described are: *Ayat al-Kursi*; the last Verses of *al-Baqara*; the last Verses of *Aale Imran*; the beginning ten Verses and the last ten Verses of *al-Kahaf*.

(۱۳) وَ عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لِكُلِّ شَيْءٍ عَرُوسٌ وَ عَرُوسُ الْقُرْآنِ الرَّحْمَنُ-
(بہقی)

(13) It is narrated by Hazrat Ali that he has heard the Prophet of Allah (pbuh) saying: "Everything has a beauty and grace, and the beauty and grace of the Quran is the Chapter *Al-Rahman*." [Baihaqi]

Explanation: Although every Chapter of the Quran is adorned with the euphonic and intrinsic beauty, but Chapter *Al-Rahman* is such a Chapter that has a manifest beauty and grace which even a non-Arabic speaking person can feel.

(۱۴) وَ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ الْآخَرِينَ۔
(مسلم)

(14) It is narrated by Hazrat Umar bin Khattab that the Prophet of Allah (pbuh) said: "Allah exalts some nations through this Book and humiliates through it some others."
[Muslim]

Explanation: That is, Allah grants loftiness and honour and even political power in this world, and also success and salvation in the Hereafter to those who read the Quran and act upon it and consider it to be a guide in their life. On the contrary, those who do not consider the Quran as a Book of Allah and a Guide will be thrown into ignominy.

(۱۵) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ: قَالَ مَنْ قَرَأَ الْقُرْآنَ فَقَدْ اسْتَدْرَجَ النُّبُوَّةَ بَيْنَ جَنْبَيْهِ غَيْرَ أَنَّهُ لَا يُوحَى إِلَيْهِ لَا يَنْبَغِي لِصَاحِبِ الْقُرْآنِ أَنْ يَجِدَ، مَعَ مَنْ وَجَدَ وَلَا يَجْهَلَ مَعَ مَنْ جَهَلَ، وَ فِي جَوْفِهِ كَلَامُ اللَّهِ۔
(حاكم)

(15) It is narrated by Hazrat Abdullah bin Amr that the Prophet of Allah (pbuh) said: "Any who has read the Quran has embraced the Prophethood, the only difference being that no Revelation is sent to him. It is not befitting for the man of the Quran to get angry with the one who is angry; and quarrel with the one who quarrels, when the Word of Allah is in his bosom." [Haakim]

Explanation: The Holy Quran is the greatest gift and the gist of the Prophethood. Man of the Quran should honour it and try to build up his character and conduct to the highest level possible.

(۱۶) وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ تَحْتَ الْعَرْشِ يَوْمَ الْقِيَامَةِ الْقُرْآنُ يُحَاجُّ الْعِبَادَ لَهُ ظَهْرٌ وَ بَطْنٌ وَ الْأَمَانَةُ

وَالرَّحْمُ تُنَادِي أَلَا مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ وَ مَنْ قَطَعَنِي قَطَعَهُ اللَّهُ.

(شرح السنة)

(16) It is narrated by Hazrat Abdur Rahman bin `Auf that the Prophet of Allah (pbuh) said: "On the Day of Judgement, three things will be under the Throne of Allah: the Quran which will quarrel with the servants (of Allah); it has an exterior and an interior; trust and kinship; this (kinship) will pronounce: Listen, whosoever joins me, Allah will unite him with His Mercy, and whosoever disjoins me, Allah will disjoins him." [Sharah al-Sunnah]

Explanation: It means that issues relating to the Quran, the Trust and the Kinship will be particularly presented before Allah on the Day of Judgement and He will adjudicate about them. These things have fundamental importance in man's life. The Quran guides man in his life, and trust and showing mercy towards kindred are the essence of religion and ethics. Hence, to succeed on the Day of Judgement, it is necessary for man to recognise the rights of these three things and try to discharge them as far as possible.

That is, the Quran will be presented as an argument and proof before the people. Those who had followed the Quran in their lives will be successful on that Day. But those who had disobeyed the Quran and had followed their own lusts and desires will have to face dire consequences.

In the Quran such ordinances, rules and regulations have been mentioned whose meanings are very clear and obvious; it is the exterior of the Quran. The interior of the Quran are those intrinsic and mystical facts which have been pointed out in it, whose meanings can be grasped by man to the extent of his knowledge and intellect and for which deep reflection and purification of soul will be required.

It means that whosoever had fulfilled my rights will be, on this Day, bestowed with the Mercy of Allah, and whosoever had destroyed my rights will face Allah's Wrath:

(١٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ۔ (ترمذی، نسائی، احمد)

(17) It is narrated by Hazrat Ibn `Abbas that the Prophet of Allah (pbuh) said: "Any person who says something in respect of (the exegesis of) the Quran without any knowledge makes his abode in the Hell." [Tirmizi, Nasai, Ahmed]

Explanation: The correct exegesis of the Quran is that which is based on true knowledge. Those who explain the meaning of the Quran in a whimsical manner instead of true knowledge do great injustice to the Quran; their abode can be no other place than the Hell. There is nothing wrong to ponder over the Quran. The Quran itself has invited people to ponder over it. Hence, it is stated in the Quran at one place: *"Do they not then earnestly seek to understand the Quran, or are their hearts locked up by them?"* (47:24) The thing that has been prohibited is that we should not adopt that attitude towards the Quran where instead of following the Quran we try to make the Quran follow our own personal thoughts and inclinations. The meaning and interpretation of any of the Verse of the Quran should be supported by its context and syntactical order of the words. For this purpose, it is essential to have a complete knowledge of Arabic language and literature and a deep religious insight. Those persons who do not possess adequate knowledge of Arabic language and literature and do not fear Allah and lack a sense of responsibility would certainly do injustice to the Quran when they try to explain or interpret it. The interpretation of the Quranic Verses should be made on the basis of correct and true knowledge and religious insight. Interpreting the Quran on the basis of conjecture is a very irresponsible act and results in dire consequences. In one of the Sayings, the Prophet of Allah (pbuh) has said: *"Any person who interprets the Quran on the basis of his personal opinion, and even if it were to be correct, he would have committed a sin."* (Abu Dawood, Tirmizi)

Recitation of the Quran

(١) عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ قِيلَ يَا رَسُولَ اللَّهِ وَمَا جِلَافُهَا قَالَ: كَثْرَةُ ذِكْرِ الْمَوْتِ وَ تِلَاوَةُ الْقُرْآنِ - (يهيى فى شعب الايمان)

(1) It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "These hearts too rust as iron rusts when it gets wet with water." It was asked: "O Prophet of Allah, which is the thing that polishes it?" He said: "Frequently remembering death and recitation of the Quran." [Baihaqi]

Explanation: Remembrance of death frees man from the servitude of selfish desires and the recitation of the Quran gives the real knowledge about the righteous way of life to be adopted in this world. These two things are required in order to purify the hearts. As long as man does not control his selfish desires, he cannot purify his heart from negligence and malice.

(٢) وَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ - (ابو داؤد، نسائى، ابن ماجه)

(2) It is narrated by Hazrat Bara bin Aazib that the Prophet of Allah (pbuh) said: "Adorn the Quran with your voices." [Abu Dawood, Nasai, Ibn Maaja]

Explanation: That is, recite the Quran in a melodious voice and do not recite it in a grating voice. While the Quran is a great Book as far as its knowledge and facts of life are concerned, it is a book of great euphony too whose words are pleasing to the ears. In another Saying, the Prophet of Allah (pbuh) said: "Allah does not listen to any other thing so attentively than the melodious recitation of the Quran by the Prophet." (Bukhari, Muslim, Abu Dawood, Nasai) In yet another Saying, the Prophet of Allah (pbuh) said: "He who does not recite the Quran melodiously is not one of us." (Bukhari) These Sayings clearly indicate that the Quran

should be recited in a sweet and beautiful voice as far as possible. Also it should be recited with a passionate heart and full understanding of its meaning.

(۳) وَ عَنْ طَاوُسٍ مُّرْسَلًا قَالَ: سُئِلَ النَّبِيُّ ﷺ: أَيُّ النَّاسِ أَحْسَنُ صَوْتًا لِلْقُرْآنِ وَ أَحْسَنُ قِرَاءَةً؟ قَالَ مَنْ إِذَا سَمِعْتَهُ يَقْرَأُ أُرِيتَ أَنَّهُ يَخْشَى اللَّهَ قَالَ طَاوُسٌ: وَ كَانَ طَلْقٌ كَذَلِكَ۔
(دارمی)

(3) It is narrated by Hazrat Taoos *mursalan* that the Prophet of Allah (pbuh) was asked: "Which person is more melodious while reciting the Quran?" He said: "That person when you listen to his recitation you feel that he fears Allah the most." Hazrat Taoos said: "Such were the *Talq* (the eloquent reciters)." [Darmi]

Explanation: *Mursal* is that incompletely transmitted Saying of the Prophet which rests on a chain of authorities that goes no further than the second generation after the Prophet. [Translator]

Actually the recitation becomes melodious when it includes the heartfelt emotions. Such voice directly affects the hearts of the listeners. The most important element in the emotions of the heart is the fear and love of Allah, because it is the actual spirit of servitude of Allah.

(۴) وَ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مِزَامِيرِ آلِ دَاوُدَ۔
(بخاری و مسلم)

(4) It is narrated by Hazrat Abu Musa Ash`ari that the Prophet of Allah told him: "You have been bestowed with the Psalm from the Psalms of the progeny of David (Dawood)." [Bukhari, Muslim]

Explanation: Hazrat Abu Musa Ash`ari was extraordinarily melodious. Once while he was reciting the Quran, the Prophet of Allah (pbuh) happened to pass by. When the Prophet listened to his recitation, he stopped and listened to the recitation for a long time. When Hazrat Abu Musa

completed his recitation, the Prophet of Allah (pbuh) told him what has been mentioned in the above Saying. He has compared the melodious voice of Hazrat Abu Musa with that of the Psalms of Hazrat David (pbuh). Hazrat David was also very melodious and the Saying of the Prophet means that Hazrat Abu Musa has been bestowed with a part of the melodious voice of Hazrat David.

(٥) وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ۔
(ترمذی، دارمی، حاکم)

(5) It is narrated by Hazrat Ibn `Abbas that the Prophet of Allah (pbuh) said: "Any who does not have anything inside him from the Quran is like a deserted house."
[Tirmizi, Darmi, Haakim]

Explanation: It is understood from this Saying that the Quran flourishes the heart. No other book can take the place of the Quran. The Quran gives us knowledge about our true nature and informs us about those aesthetics without which our life will remain insipid.

The Quran is not only an adornment of our hearts but also an ornamentation of our homes. Hence, in one of the Sayings, the Prophet of Allah said: *"Do not convert your homes into graveyards. Indeed the Satan runs away from the home where the Chapter al-Baqara is read."* (Muslim, Nasai, Tirmizi, Abu Dawood, Ahmed). It is understood from this Saying that the house in which the Quran is not read is like a graveyard. There is no real life in it. Satan too wants people to get divested of good and real life both in this world and the Hereafter. However, Satan's trickery and deception do not work on the people in whose homes the Quran is read. The Chapter of *al-Baqara* is the longest Chapter of the Quran and contains all those things which can protect man from Satan's trickery and deception. Therefore, it is particularly mentioned in this Saying.

There is a deep relationship between the recital of the Quran and the Salat (prayer). Therefore, like the recital of the Quran, it has been ordained in the Sayings of the Prophet to adorn the homes with prayers too. It has been reported by Hazrat Abdullah bin 'Umar that the Prophet of Allah (pbuh) said: *"Perform a portion of your prayers at home and do not make it a graveyard."* (Musnad Ahmed). It is reported by Hazrat Zaid bin Thabit that the Prophet of Allah (pbuh) said: *"A man's prayer at home is loftier than praying at my Mosque, except the mandatory prayer."* (Abu Dawood) Performing prayers at home means that the prayer has become an essential part of man's life, and is not just an adjunct.

(٦) وَ عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ إِمْرِي يَفْرَأُ الْقُرْآنَ ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللَّهَ يَوْمَ الْقِيَمَةِ أَعْدَمَ. (ابو داود)

(6) It is narrated by Hazrat Sa'd bin 'Ubada that the Prophet of Allah (pbuh) said: "Any person who reads the Quran and then forgets it, will meet Allah on the Day of Judgement but with a severed hand." [Abu Dawood]

Explanation: Man causes loss to his self and personality by being forgetful and unmindful of the Quran.

(٧) وَ عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِفْرُوا الْقُرْآنَ مَا اتَّخَفْتُمْ عَلَيْهِ قُلُوبُكُمْ فَإِذَا اخْتَلَفْتُمْ فَقُومُوا عَنْهُ.

(بخاری، مسلم)

(7) : It is narrated by Hazrat Jundub bin Abdullah that the Prophet of Allah (pbuh) said: "Read the Quran as long as the inclination for it remains and when you become weary, put it aside." [Bukhari, Muslim]

Explanation: That is, the Quran should be read with full attention and inclination of heart and mind. When one becomes weary of it, he should stop reading it.

(۸) وَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَقُولُ الرَّبُّ تَبَارَكَ وَ تَعَالَى: مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَ مَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ وَ فَضْلُ كَلَامِ اللَّهِ تَعَالَى عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ.

(ترمذی، دارمی، بیہقی فی شعب الایمان)

(8) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "The Magnificent Almighty Lord says: "To the person who is kept away from asking Me or remembering Me because of he being busy with the Quran, I shall give him more than those who ask Me, and the loftiness of the Word of Allah compared to all other words is like Allah's loftiness over His creatures." [Tirmizi, Darmi, Baihaqi]

Explanation: If any person has such an attachment to the Quran that he spends most of his time in reading and pondering over it and has very little time for remembrance of Allah and supplicating Him, he should not think that he is under loss. Rather, such a person is bestowed more than the ones who spend most of their time in remembrance of Allah and supplicating Him.

(۹) وَ عَنْ عُبَيْدَةَ الْمُنْكَبِيِّ وَ كَانَتْ لَهُ صُحْبَةٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَهْلَ الْقُرْآنِ لَا تَتَوَسَّدُوا الْقُرْآنَ وَ اتْلُوهُ حَقَّ تِلَاوَتِهِ مِنْ آتَائِ اللَّيْلِ وَ النَّهَارِ وَ اَفْشُوهُ وَ تَغْنُّوهُ وَ تَدَبَّرُوا مَا فِيهِ لَعَلَّكُمْ تُفْلِحُونَ وَ لَا تُعْجَلُوا ثَوَابَهُ فَإِنَّ لَهُ ثَوَابًا.

(البیہقی فی شعب الایمان)

(9) It is narrated by Hazrat Ubaida Mulaiki that the Prophet of Allah (pbuh) said: "O people of the Quran, do not make a pillow of the Quran. Read the Quran during the hours of day and night as it is ought to be read; propagate it; recite it melodiously; ponder over its contents, perhaps you might achieve success and salvation. Do not be in a hurry to acquire its reward, because its reward is assured." [Baihaqi]

Explanation: Do not be unmindful of the Quran. Try to know its rights and discharge them.

That is, take part in the propagation of the Quran and its teachings through writing and delivering lectures on its exegesis.

That is, ponder over the topics described in the Quran, because without pondering over it, one cannot reach the depth of its meaning. To fully benefit from the teachings of the Quran, it is essential to ponder over it. Without paying our full attention to it, we cannot reach the lofty objectives of the Quran.

That is, by adopting this attitude it can be hoped that one can achieve success and salvation in this world and in the Hereafter.

Acting According to the Quran

(١) عَنْ زِيَادِ بْنِ لَبَيْدٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ مَثِيئًا فَقَالَ ذَلِكَ عِنْدَ أَوَانِ ذَهَابِ الْعِلْمِ، قُلْتُ يَا رَسُولَ اللَّهِ وَكَيْفَ يَذْهَبُ الْعِلْمُ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَنُفَرِّغُهُ أَبْنَاءَنَا وَ يُفَرِّغُهُ أَبْنَاؤُنَا أَبْنَاءَهُمْ فَقَالَ تَكَلَّتْكَ أُمُّكَ يَا زِيَادُ إِنْ كُنْتُ لِأَرَاكَ مِنْ أَفْقِهِ رَجُلٍ بِالْمَدِينَةِ، أَوْ لَيْسَ مِنْهُ الْيَهُودُ وَالنَّصَارَى يَقْرَءُونَ التَّوْرَةَ وَالْإِنْجِيلَ لَا يَعْمَلُونَ بِشَيْءٍ مِمَّا فِيهَا۔ (ابن ماجه)

(1) It is narrated by Hazrat Ziyad bin Labeed that the Prophet of Allah (pbuh) once described about a (dreadful) thing and said that this will occur at the time when the (religious) knowledge will disappear. I asked: "O Prophet of Allah, how will be the knowledge disappear when we are reading the Quran and teaching it to our children and our children will teach it to their children?" He said: "May your mother bereave you, O Ziyad, I thought you to be the most knowledgeable person of Madinah; do these Jews and the

Christians not read the Torah and the Gospel? But they do not act on any of the things contained in them." [Ibn Maaja]

Explanation: That is, when it is noticed that people are not acting according to the knowledge, it should be understood that the knowledge has disappeared. When one does not take benefit out of the knowledge, there is no use of it being found in the pages of the book. If we act according to the Quran, then we can achieve success and salvation in this world and in the Hereafter, and the Quran will be a surety of our success. However, if we lead our life unmindful of the teachings of the Quran, this very Quran will be a proof against us and we will not be able to present any excuse for our inaction before Allah on the Day of Judgement. Hence, in one of the Sayings, the Prophet of Allah (pbuh) has said: *"The Quran will be a proof in your favour or against you."* (Muslim, Tirmizi, Ibn Maaja, Ahmed, Darmi)

(۲) وَ عَنْ صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا آمَنَ بِالْقُرْآنِ مَنِ اسْتَحَلَ مَحَارِمَهُ۔
(ترمذی)

(2) It is narrated by Hazrat Suhaib that the Prophet of Allah (pbuh) said: "That person has no faith in the Quran who makes the things lawful which have been declared unlawful by it." [Tirmizi]

Explanation: If there is no change in the mindset, character and conduct of a person even after reading the Quran and he continues to do what the Quran prohibits, it is evident that he does not believe in the Quran. Belief in the Quran means that one should accept it as his guide and desist from all those things which the Quran prohibits.

(۳) وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: يَخْرُجُ فِي هَذِهِ الْأُمَّةِ وَلَمْ يَقُلْ مِنْهَا قَوْمٌ تَحْقِرُونَ صَلَوتَكُمْ مَعَ صَلَوتِهِمْ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حُلُوقَهُمْ أَوْ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ

مُرُوقَ السَّهْمِ مِنَ الرَّمِيَةِ فَيَنْظُرُ الرَّامِيَ إِلَى سَهْمِهِ إِلَى تَصْلِهِ إِلَى رِصَافِهِ فَيَتَمَارَى فِي الْفُرْقَةِ مَلَّ عَلِقَ مِنَ الدَّمِ شَيْئًا. (بخارى و مسلم)

(3) Hazrat Abu Sayeed Khudri says that he had heard the Prophet of Allah (pbuh) saying: "There will emerge some people in this Brotherhood, compared to whose prayers you will consider your prayers to be lowly. They will read the Quran but it will not go beyond their throats or larynxes. They will exit the Religion (of Islam) as an arrow exits from the prey, and the shooter checks at the wood, the iron, the feathers and the hinder part of his arrow if there is any stain of blood on it." [Bukhari, Muslim]

Explanation: It means that as an arrow exits from the prey in such a manner that the shooter cannot find any sign of blood on it, similarly these people will exit from the Religion of Islam and it will not have any bearing in their lives. They will read the Quran, but it will not have any effect on their hearts, although their prayers seem to be so wholesome that people would be envious of them.

(٤) وَ عَنْ بُرَيْدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قَرَأَ الْقُرْآنَ يَتَاكَلَّ بِهِ النَّاسُ جَاءَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ عَظْمٌ لَيْسَ عَلَيْهِ لَحْمٌ.

(البهقي في شعب الایمان)

(4) It is narrated by Hazrat Buraida that the Prophet of Allah (pbuh) said: "Any person who reads the Quran and eats from the people through it, will arrive on the Day of Judgement in such a fashion that his face will have just bones and there will not be any flesh over it." [Baihaqi]

Explanation: That is, makes the Quran a source of acquiring worldly things.

Allah takes away the honour, dignity and the luster of the face of that person who shows disrespect to the Quran and uses it for lowly objectives. His ignominy will be fully manifested in the Hereafter, although this will also be

evident in this world to the people possessing religious insight.

(٥) وَ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا حَسَدَ إِلَّا فِي اثْنَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَيَقُومُ بِهِ آتَاءَ اللَّيْلِ وَ آتَاءَ النَّهَارِ وَ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آتَاءَ اللَّيْلِ وَ آتَاءَ النَّهَارِ.

(بخاری، مسلم، ترمذی، ابن ماجہ، احمد، دارمی)

(5) It is narrated by Hazrat Ibn `Umar that the Prophet of Allah (pbuh) said: "Only two persons can be regarded with envy: One, that person who has been bestowed with (the knowledge of) the Quran by Allah and he establishes it in all the hours of night and day, and the second is that person who has been bestowed with wealth by Allah and he spends it in the Cause of Allah in all the hours of night and day." [Bukhari, Muslim, Tirmizi, Ibn Maaaja, Ahmed, Darmi]

Explanation: That is, he is always engaged in discharging the rights of the Quran; he reads it during his prayers, acts upon its teachings, propagates its message to others and strives and struggles to implement it. Apart from reading the Quran, it is also necessary to propagate it to others. Hence, it is said in one of the Sayings: "*Try to propagate to others from me even if it is only one Verse.*" (Bukhari, Tirmizi, Ahmed, Darmi).

BELIEF IN THE HEREAFTER

Hereafter means that life which is granted to human beings after death. Almighty Allah will destroy the present setup of the world and will create a new stable and better world in its place. The human beings will be resurrected and an account of their deeds will be taken and Allah will decide their fate according to their deeds. Belief in the Hereafter provides satisfactory answers to all those questions which rise in man's mind.

Only a few people ponder about the nature of the world, who created it, what is life, how the life started, and what is the objective of man's life. Only those people ponder over these questions who have a deep insight. However, the incident of death startles every person, both high and low, and everyone is forced to think what will happen after death. Everyone wants to know what lies beyond death, where does man go after death, is there a life after death or he becomes dust after death? The human intellect has given different answers to all these questions. But it is a fact that the answers that Islam has given to these questions in the form of belief in the Hereafter are the most satisfactory. It is also proved by the Signs of Allah that are found all over the universe. Moreover, all the Prophets of Allah have preached this belief.

It is man's natural desire to have such a life which is eternal and in which he should have all the comforts and luxuries of life and that he should not have to face any difficulties whatsoever. He dreams of a spring that does not decay. But man's these desires do not get fulfilled in this world. No person has eternal life here, nor is there any possibility to have an eternal life in the present setup of the universe. Further, in this worldly life man has to face difficulties along with comforts, health along with disease,

and old age with youth. Nothing is permanent here. All of man's desires can be fulfilled only in a life after death.

Ponder over it from another angle. In this world, there are many people who deal with others with justice and fair play. But such people are also found who oppress and tyrannize people. Sometimes we see such people leading a most comfortable life in this world and the righteous people leading a miserable life. Justice demands that the oppressors are punished and the righteous rewarded. This demand of justice can be fulfilled only in the Hereafter where every person will be fully rewarded or punished according to his deeds.

Man also wants to see with his own eyes the mysteries and other facts of life which are hidden from him. He will be able to see these mysteries and hidden facts in the Hereafter.

It is not a difficult task for Allah, Who has created this magnificent universe, to destroy it and recreate it again and also resurrect the human beings after their death. The Mercy and Justice of Allah on the basis of which the entire universe is being run, also demands that He should create another world and then bestow a fresh lease of life to the human beings. Therefore, Allah will certainly create another world after destroying the present world and resurrect the human beings after their death and will decide their fate according to their deeds. The righteous will be admitted into the Paradise to taste the comforts and luxuries which man cannot even imagine, and the unrighteous will be thrown into the Hell, where they will have to face terrible and horrible punishments.

The belief in the Hereafter is not just a philosophical issue. It has a deep relationship with man's morality and practical life. The belief in the Hereafter essentially makes man to firmly believe that he is answerable before Allah for all his deeds. He will live in this world with the understanding that one day he will have to give an account of all his deeds before Allah, and that his

success or failure in the Hereafter depends on his deeds. The person who believes in the Hereafter will never ignore justice and truth even at the cost of incurring any losses, because he knows that the real gain or loss is the gain or loss in the Hereafter. He will prefer the Hereafter over the worldly life, because he knows that the worldly life is probationary and the life in the Hereafter is better and permanent. He considers it foolishness to destroy the Hereafter for the worldly gains and comforts. As against this, the person who does not believe in the Hereafter and does not care for the gain or loss in the Hereafter will always give preference to worldly gains and comforts. He will desist from putting his hand into the fire because he knows that the fire will burn his hand, but will not desist from falsehood, oppression, corruption, backbiting, deceit, breach of trust, promiscuity and such other evil acts because their consequences do not immediately manifest in this world.

Belief in the Hereafter

(۱) عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِأَرْبَعٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ وَ يُؤْمِنُ بِالْمَوْتِ وَ يُؤْمِنُ بِالْبَعْثِ بَعْدَ الْمَوْتِ وَ يُؤْمِنُ بِالْقَدَرِ - (ترمذی)

(1) It is narrated by Hazrat Ali that the Prophet of Allah (pbuh) said: "No human being can be regarded as a Believer until he does not bear witness to four things: that there is no god but Allah; that I am Muhammad, the Prophet of Allah who has been sent with the Truth; believes in the death and resurrection after death; and believes in fate." [Tirmizi]

Explanation: That is, as it is necessary to believe in the Unity of God and the Prophethood to be a Believer, so also it is essential to believe in the life after death, that he will be resurrected after death, that he will have to account for

his deeds and that he will be admitted to the Paradise or the Hell according to his deeds.

World of Interval (Barzakh)

(١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ مَقْعَدُهُ بِالْغَدْوَةِ وَالْعِشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَ إِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ فَيُقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَمَةِ. (بخاری، مسلم)

(1) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "When any one of you dies, his place of residence is presented before him every morning and every evening. If he is of the People of Paradise, from the People of Paradise, and if he is of the People of Hell, from the People of Hell, and he will be told that this is your destination, till the Day of Judgement when Allah will resurrect you and send you there." [Bukhari, Muslim]

Explanation: This Saying tells us that man does not completely perish after death; rather, his soul remains with all his personal particularities. He will be shown his real place of residence. You just cannot imagine the extent of happiness and pleasure that the People of Paradise will feel seeing their place of residence in the Paradise. Similarly, we cannot imagine the despair and sorrow that the People of Hell will feel when they see their abode in the Hell. The Holy Quran also supports this Saying. See Verses 66-67 of Chapter 36. It is mentioned in Chapter 40 about the followers of the Pharaoh thus: *"Then Allah saved him from (every) ill that they plotted (against him), but the brunt of the Penalty encompassed on all sides the People of Pharaoh. In front of the Fire will they be brought, morning and evening; and (the Sentence will be) on the Day that Judgement will be established: 'Cast the People of Pharaoh into the severest Penalty!'"* (36:45-46) It is understood from the above that man does not perish fully

after his death. Only his body is taken away. His personality remains and he feels the pleasures of comforts and miseries of punishments.

(٢) وَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْمَيِّتَ يَصِيرُ إِلَى الْقَبْرِ فَيَجْلِسُ الرَّجُلُ فِي قَبْرِهِ غَيْرَ فَرَحٍ وَلَا مَشْغُوبٍ ثُمَّ يُقَالُ لَهُ فِيمَ كُنْتَ؟ فَيَقُولُ كُنْتُ فِي الْإِسْلَامِ فَيُقَالُ مَا هَذَا الرَّجُلُ؟ فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ فَيُقَالُ لَهُ هَلْ رَأَيْتَ اللَّهَ؟ فَيَقُولُ مَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَى اللَّهَ فَيُفَرِّجُ لَهُ فُرْجَةً قَبْلَ النَّارِ فَيَنْظُرُ إِلَيْهَا يَخْطِمُ بَعْضُهَا بَعْضًا، فَيُقَالُ لَهُ أَنْظُرْ إِلَى مَا وَفَاكَ اللَّهُ ثُمَّ يُفَرِّجُ لَهُ فُرْجَةً قَبْلَ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا، فَيُقَالُ لَهُ هَذَا مَقْعَدُكَ عَلَى الْيَقِينِ كُنْتَ وَ عَلَيْهِ مِتَّ وَ عَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَى، وَ يَجْلِسُ الرَّجُلُ السَّوْءُ فِي قَبْرِهِ فَرَعًا مَشْغُوبًا فَيُقَالُ لَهُ فِيمَ كُنْتَ فَيَقُولُ لَا أَدْرِي فَيُقَالُ مَا هَذَا الرَّجُلُ يَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُهُ فَيُفَرِّجُ لَهُ فُرْجَةً قَبْلَ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا فَيُقَالُ لَهُ أَنْظُرْ إِلَى مَا صَرَفَ اللَّهُ عَنْكَ ثُمَّ يُفَرِّجُ لَهُ فُرْجَةً إِلَى النَّارِ فَيَنْظُرُ إِلَيْهَا يَخْطِمُ بَعْضُهَا بَعْضًا فَيُقَالُ لَهُ هَذَا مَقْعَدُكَ عَلَى الشَّكِّ كُنْتَ وَ عَلَيْهِ مِتَّ وَ عَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَى.

(ابن ماجه)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When the deceased reaches his grave, (if he is righteous) he will sit in the grave without any fear and consternation. Then he will be asked: "In which (religion) you were?" He will say: "I was in Islam." Then he will be asked: "Who is this man?" He will say: "He is Muhammad, the Prophet of Allah, who came to us with clear signs from Allah, and we believed in him." He will then be asked: "Have you seen Allah?" He will say: "It is impossible for any one of us to see Allah (in this world)."

Then a window towards the Hell will be opened for him. He will see that some of its portions are devouring some of its other portions. He will be told: "Look at the thing from which you have been saved." Then a window towards the Paradise will be opened for him. He will see its splendour and beauty and everything in it. He will be told: "This is your place of residence. You remained firm in your belief, you died on it and *In Sha Allah* (God Willing) you will be resurrected on it.

When an evil man sits in his grave, he will be in a state of fear and consternation. He will be asked: "In which (religion) you were?" He will say: "I do not know." Then he will be asked: "Who is this man?" He will say: "I heard people uttering a saying I uttered the same." Then a window towards the Paradise will be opened for him. He will see its splendour and beauty and everything in it. He will be told: "Look at the thing that Allah has diverted from you." Then a window towards the Hell will be opened for him. He will see that some of its portions are devouring some of its other portions. He will be told: "This is your place of residence. You were in doubt, you died on it and *In Sha Allah* (God Willing) you will be resurrected on it." [Ibn Maaja]

Explanation: After the death, man's soul will be either in comfort or discomfort. Man's soul does not perish after getting separated from its body, but remains intact with all its personality which has been built on the basis of ideologies and performance of deeds in the world. It is difficult for us to understand the state in which the soul remains after death and the circumstances it has to face there. The world in which a soul has to remain after death till the Day of Judgement is called the World of Interval (*Barzakh*). The comfort or discomfort of the grave means the comfort or discomfort of the World of Interval. Whether the dead body was buried or burnt down or thrown into a river, if the deceased is liable for punishment, he will be punished and if he is liable for Allah's Mercy, his soul will be given all those comforts which are hard for us to even imagine. The soul directly feels the comfort or discomfort of

the World of Interval, whereas in the world the body is also involved. The nature of the World of Interval can be understood by the pleasure or displeasure felt during a dream. If the dreamer does not wake up after the dream, he considers it to be a reality. The Quran and the Traditions of the Prophet have explained the events of the World of Interval with those examples with which we are familiar in this world.

(۳) وَ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أُدْخِلَ الْمَيِّتُ الْقَبْرَ مُنِلَتْ لَهُ الشَّمْسُ عِنْدَ غُرُوبِهَا فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَ يَقُولُ دَعُونِي أَصَلِّيْ-
(ابن ماجه)

(3) It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "When the deceased is laid down in the grave, the scene of sunset will be presented before him. He sits up rubbing his eyes and says let me offer prayers." [Ibn Maaja]

Explanation: Waking up or talking in the grave or the World of Interval does not relate to man's body but to his soul. In this Saying, the state of a Believer has been described who was always concerned with prayers in the world. When the angels visit such a person, he feels that it is sunset and that he has not yet performed the Asr (late-afternoon) prayer and he will be worried about it.

(۴) وَ عَنْ أَبِي مُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا حُضِرَ الْمُؤْمِنُ آتَتْ مَلَائِكَةُ الرَّحْمَةِ بِحَرِيرَةٍ بَيْضَاءَ فَيَقُولُونَ أَخْرِجْنِي رَاضِيَةً مُرْضِيَةً عَنْكَ إِلَى رَوْحِ اللَّهِ تَعَالَى وَ رِيحَانٍ وَ رَبِّ غَيْرِ غَضَبَانَ فَتَخْرُجُ كَأَطْيَبِ رِيحِ الْمِسْكِ حَتَّى أَنَّهُ لَيَتَاوَلُهُ بَعْضُهُمْ بَعْضًا حَتَّى يَأْتُوا بِهِ أَبْوَابَ السَّمَاءِ فَيَقُولُونَ مَا أَطْيَبَ هَذِهِ الرِّيحَ الَّتِي جَاءَتْكُمْ مِنَ الْأَرْضِ فَيَأْتُونَ بِهِ أَرْوَاحَ الْمُؤْمِنِينَ فَلَهُمْ أَشَدُّ فَرَحًا بِهِ مِنْ أَحَدِكُمْ بِغَائِبِهِ يَقْدُمُ عَلَيْهِ فَيَسْأَلُونَهُ مَاذَا فَعَلَ فَلَانٌ مَاذَا فَعَلَ فَلَانٌ

فَيَقُولُونَ دَعُوهُ فَإِنَّهُ كَانَ فِي غَمِّ الدُّنْيَا فَإِذَا قَالَ فَلَانٌ قَدْ مَاتَ مَا أَتَاكُمْ قَالُوا ذَهَبَ بِهِ إِلَى أُمِّهِ الْهَآوِيَةِ وَإِنَّ الْكَافِرَ إِذَا حُضِرَ أَتَتْهُ مَلَائِكَةُ الْعَذَابِ بِمَسْحٍ فَيَقُولُونَ أَخْرِجْنِي سَاحِطَةً مُسْخُوطًا عَلَيْكَ إِلَى عَذَابِ اللَّهِ فَخَرَجَ كَأَنَّ رِيحَ جَيْفَةٍ حَتَّى يَأْتُونَ بِهِ بَابَ الْأَرْضِ فَيَقُولُونَ مَا أَتَى هَذِهِ الرِّيحَ حَتَّى يَأْتُونَ بِهِ أَزْوَاجَ الْكُفَّارِ - (نسائي)

(4) It is narrated by Hazrat Abu Huraira that the Prophet of Allah (pbuh) said: "When the time of death nears for a Believer, the angels of mercy arrive with a white silky piece of cloth and say: "Come out in the state that you are well pleased with Him (i.e. Allah) and He is well pleased with you, and towards Allah's Mercy, aromatic plants, and the Lord Who is not infuriated." Then he emerges like the fragrance of best musk till he is taken to the doors of the heavens from hand to hand. (The angels of the heavens) will say: "What a pleasant fragrance that has come to you from the earth!" Then they will take him to the souls of the Believers who will be delighted to meet him more than the delight you feel meeting a disappeared person when he comes back to you. Then they will ask him: "How is so-and-so and how is so-and-so?" They (i.e. some of them) will say: "Leave him alone, he was under the affliction of the world (let him rest now)." Then he will say: "So-and-so had died, has he not come to you?" They will say: "He has been taken away towards his home in the bottomless Pit (Hell)."

When the time of death nears for the Unbeliever, the angels of torment arrive with a sack. They will tell him: "Come out in the state that you are displeased with Him (i.e. Allah) and He is displeased with you, and towards Allah's punishment." Then he emerges like the stinking smell of a rotten dead body until he is brought to the door of the earth; they will say what a stinking smell; then he is joined with the souls of the Unbelievers." [Nasai]

Explanation: It is understood from this Saying that the World of Interval is quite a different world and we cannot

correctly guess its setup and the organizational structure. As far as we can gather from the Sayings of the Prophet, it is a vast world and that the souls already stationed there meet the new arrivals and enquire about the happenings in the world. This shows that some sort of their relationship with the world still remains. It is also understood from this Saying that in the World of Interval the quarters of the righteous will be separate from that of the unrighteous, and that the righteous will be placed in lofty positions and the unrighteous will be thrown into lowly pits.

Signs of the Day of Judgement

(١) عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ-
(بخاری و مسلم)

(1) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "My Prophethood and that hour (of Judgement) are like these two fingers." [Bukhari, Muslim]

Explanation: The Prophet of Allah (pbuh) had said this by showing his two fingers. He meant that as the two fingers are close to each other and there is nothing in between them, so also there is no impediment between his Prophethood and the Day of Judgement.

(٢) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ اللَّهُ اللَّهُ وَ فِي رِوَايَةٍ لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ اللَّهُ اللَّهُ-
(مسلم)

(2) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "The Day of Judgement will not be set up until there is none to say Allah, Allah on the earth." In another narration, it is said: "The Day of Judgement will not be set on a person who says Allah, Allah." [Muslim]

Explanation: That is, until there are people on the earth who utter the name of Allah, this earth and this universe

will remain intact and that the Day of Judgement will not be set. But when there remains none on the earth to utter the name of Allah, this world will be demolished. How strange it is that generally those people are oppressed in this world because of whose utterance and remembrance of the name of Allah this earth and this universe survive.

(۳) وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ الْخَلْقِ-
(مسلم)

(3) It is narrated by Hazrat Abdullah bin Masood that the Prophet of Allah (pbuh) said: The Day of Judgement will be set only on the most wicked of the people." [Muslim]

Explanation: That is, when the Day of Judgement is set, only the most wicked and ungodly people will remain on the earth.

(۴) وَ عَنْ أَنَسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ وَ يَكْثُرَ الْجَهْلُ وَ يَكْثُرَ الزِّنَا وَ يَكْثُرَ شُرْبُ الْخَمْرِ وَ يَقِلَّ الرِّجَالُ وَ يَكْثُرَ النِّسَاءُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيِّمُ الْوَاحِدُ-
(بخاری، مسلم، ترمذی، ابن ماجه، نسائی، احمد)

(4) It is narrated by Hazrat Anas that I have heard the Prophet of Allah (pbuh) saying: "The signs of the coming of the Day of Judgement are: Knowledge will be taken away; there will be increase in the ignorance; increase in fornication; increase in alcoholism; the number of men will be less and the number of women will be more so much so that for every fifty women there will be one (male) custodian." [Bukhari, Muslim, Tirmizi, Ibn Maaja, Nasai, Ahmed]

Explanation: Knowledge means the Islamic religious knowledge, which only a few persons will possess. People will give up acting upon the religious knowledge. Instead of obeying Allah's ordinances, people will obey their selfish desires; ignorance will be common. The knowledge which

diverts man from Allah is not the real knowledge but is ignorance, whether it is called philosophy, psychology, ethics, etc. An increase in these branches of knowledge does not mean that knowledge exists. Knowledge is only that knowledge through which we can gain cognizance of Allah, know His Will and can obey Him in all segments of our life.

(٥) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ يَنْتَمَا النَّبِيُّ ﷺ يُحَدِّثُ إِذْ جَاءَ أَعْرَابِي فَقَالَ مَتَى السَّاعَةُ؟ قَالَ: إِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ، قَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ۔ (بخاری)

(5) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) was talking when an Arab came and asked: "When will be the Day of Judgement." He said: "When trust is lost, wait for the Day of Judgement." He (the Arab) said: "How will it be lost?" He said: "When power and authority is handed over to the incapable persons, wait for the Day of Judgement." [Bukhari]

Explanation: That is, when the power and authority are in the hands of incapable and ungodly people know that the Day of Judgement is not far away. In some of the Sayings, it has been stated that very close to the Day of Judgement, there will be dominance of ignorance and every kind of disorder will rise their heads, and man will be unmindful of his responsibilities. Hence, in one of the Sayings the Prophet of Allah (pbuh) has said: *"Time will pass very quickly; there will be decrease in righteous deeds; avarice and niggardness will have an upper hand; and there will be increase in tumult and disorder."* (Bukhari, Muslim). In another Saying, the Prophet of Allah (pbuh) has said: *"The Day of Judgement will not be established until you do not kill your Imam (Caliph or Sultan) and do not fight each other with your swords, and the wicked amongst you will not inherit your world."* (Tirmizi)

(٦) وَ عَنْ حَدِيْفَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَكُوْنَ اَسْعَدَ النَّاسِ بِالدُّنْيَا لُكْعُ بَنٍ لُّكْعٍ - (ترمذى، يهقى: دلائل النبوت)

(6) It is narrated by Hazrat Huzafa that the Prophet of Allah (pbuh) said: "The Day of Judgement will not be established till the time when that person would not become the luckiest who is the most foolish and ignominious and a son of the most foolish and the ignominious." [Tirmizi, Baihaqi]

Explanation: That is, those who are the most foolish and wicked will possess wealth and power.

(٧) وَ عَنْ اَبِيْ هُرَيْرَةَ قَالَ: قَالَ رَسُوْلُ اللّٰهِ ﷺ: لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَكْتُمَرُ الْمَالُ وَ يَقْبِضَ حَتّٰى يُخْرِجَ الرَّجُلُ زَكَاةَ مَالِهِ فَلَا يَجِدُ اَحَدًا يَقْبَلُهَا مِنْهُ وَ حَتّٰى تَعُوْدَ اَرْضُ الْعَرَبِ مَرْوَجًا وَ اَنْهَارًا - (مسلم)

(7) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Day of Judgement will not be established till there is such an increase in the wealth that a person will go out with his Zakat and will not find any person who will accept it. And the Day of Judgement will not be set until the (desert) Arab land will not turn into green fields and canals." [Muslim]

Explanation: It is understood from this Saying that closer to the Day of Judgement the world would be bereft of morality and religiosity, but material progress would be at its peak. The discovery of oil and underground water resources in Arabia has made it possible to turn its deserts into green pastures and meadows and the canals to flow in future. Making use of science and technology, the desert and arid land can be made fit for cultivation and canals can be dug.

(٨) وَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رِجَالٌ مِّنَ الْأَعْرَابِ جُفَاءً يَأْتُونَ النَّبِيَّ ﷺ فَيَسْأَلُونَهُ مَتَى السَّاعَةُ؟ فَكَانَ يَنْظُرُ إِلَى أَصْغَرِهِمْ فَيَقُولُ إِنْ يَعْشِي هَذَا لَا يَذُرْكُهُ اللَّهُمَّ حَتَّى تَقُومَ عَلَيْكُمْ سَاعَتُكُمْ. (بخاري، مسلم)

(8) It is narrated by Hazrat Ayesha that the rude Bedouins used to come to the Prophet of Allah (pbuh) and ask when will be the Day of Judgement. He would look at the youngest person amongst them and say that if he is to be alive, he would not become old and your Day of Judgement will be set on you. [Bukhari; Muslim]

Explanation: That is, eventually you will face death which is nothing less than the Day of Judgement. Instead of thinking about the time of the Day of Judgement, man should think about the preparation he is making to face it in the time he has been given to live in this world. The most important thing in man's life is his belief and his deeds and nothing else.

(٩) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا اتَّخَذَ الْفَقْرُ دَوْلًا وَالْأَمَانَةُ مَغْنَمًا وَالزُّكُوءُ مَغْرَمًا وَ تُعْلَمَ لِغَيْرِ الدِّينِ وَ أَطَاعَ الرَّجُلُ أَمْرَاتَهُ وَ عَقَّ أُمَّهُ وَ أَذْنَى صَدِيقَهُ وَ أَقْضَى آيَاهُ وَ ظَهَرَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَ سَادَ الْقَبِيلَةَ فَاسْقُفُهُمْ كَانَ زَعِيمُ الْقَوْمِ أَرْذَلُهُمْ وَ أَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَ ظَهَرَتِ الْقَبِيحَاتُ وَالْمُعَازِفُ وَ شَرِبَتِ الْخُمُورُ وَ لُعِنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلُهَا فَارْتَقِبُوا عِنْدَ ذَلِكَ رِنَحًا حُمْرَاءَ وَ زَلْزَلَةً وَ جَسَفًا وَ مَسْجًا وَ قَذْفًا وَ آيَاتٍ تَتَابَعُ كِنِظَامٍ قُطِعَ سِلْكُهُ فَتَتَابَعُ.

(ترمذی)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When Faye (war booty) is considered wealth, trust as war booty, Zakat as a penalty, knowledge is acquired for other than the Religion (of Islam), man begins to obey his wife and disobey his mother and cause her grief, keeps his friends closer and

his father at a distance, voices are raised in the mosques, the wicked leads his tribe, the leader of the nation is the most wicked and ignominious person of the nation, respect is shown to a person to escape from his evil, songstresses and music become widespread, wines are consumed, and latter people of this *Ummah* (Brotherhood) begin to abuse the former, then at such a time wait for red hurricane, earthquake, cave in, distortion of faces, raining of stones, and for those consecutive signs which appear as if they are a broken string of pearls from which the pearls are falling one after the other." [Tirmizi]

Explanation: It means that closer to the Day of Judgement, these signs too appear, there will be widespread evil, promiscuity, wickedness and lack of peace and tranquility and it will become difficult to escape from widespread calamities.

(١٠) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقُومُ السَّاعَةُ حَتَّى يُنْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلَاثِينَ كُلَّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ.

(ابو داؤد، ترمذی)

(10) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Day of Judgement will not be established until thirty *Dajjals* (imposters) and *Kazzabs* (great liars/swindlers) are not born, and every one of them will claim that he is the prophet of Allah (although he would be a liar and a cheater)." [Abu Dawood, Tirmizi]

Explanation: Although there will be numerous claimants of the Prophethood, but the most wicked and evil mongers will be about thirty.

(١١) وَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَكُونُ فِي آخِرِ الزَّمَانِ خَلِيفَةٌ يَفْسِمُ الْمَالَ وَلَا يَعُدُّهُ وَ فِي رِوَايَةٍ قَالَ: يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَخْثِي الْمَالَ خَثْيًا وَلَا يَعُدُّهُ عَدًّا.

(مسلم)

(11) It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "In the last era, there will be a Caliph who will distribute the wealth and will not keep it (with him)." In another narration, he said: "In the last era of my Ummah there will be a Caliph who will distribute the wealth generously and will never count it."

Explanation: Probably, this refers to the Caliph for whom the title of al-Mahdi has been used in some of the Sayings. The meaning of Mahdi is rightly guided. It is understood from the Saying that this Caliph will establish the caliphate once again on the footsteps of the Prophethood when there would be widespread oppression and tyranny all over the world and the system of caliphate would have been in shambles. Under his rule, peace and justice would be established all over the world and Allah will bestow His Mercies and Benevolence.

(١٢) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَكُونُ بَيْنَ يَدَيِ السَّاعَةِ فِتْنٌ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَ يُمِئِي كَافِرًا وَ يُمِئِي مُؤْمِنًا وَ يُصْبِحُ كَافِرًا وَ يَبِيعُ أَقْوَامٌ دِينَهُمْ بِعَرَضٍ مِّنَ الدُّنْيَا.

(ترمذی)

(12) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "There will be strife and discords before the Day of Judgement similar to pieces of dark night. A man will be a Believer in the morning and an Unbeliever in the evening, and will be a Believer in the evening and an Unbeliever in the morning. Many of the peoples will sell away their Religion in lieu of worldly goods." [Tirmizi]

Explanation: That is, the era before the Day of Judgement would be an era of extreme strife, discord and social upheaval. It would be difficult to protect one's beliefs and religion.

(۱۳) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ فَتَكُونُ السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَ تَكُونُ الْجُمُعَةُ كَالْيَوْمِ وَ يَكُونُ الْيَوْمُ كَالسَّاعَةِ وَ تَكُونُ السَّاعَةُ كَالضَّرْمَةِ بِالنَّارِ- (ترمذی)

(13) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "The Day of Judgement will not be established till the time does not follow in close intervals; a year will be like a month, a month will be like a week, a week will be like a day, and a day will be like an hour, and an hour will be like flare-up of a flame." [Tirmizi]

Explanation: That is, time will pass quickly. Whether it is because of a revolution in the universe or in the world or trial and tribulation, time will lose its blessings.

That is, as the flame flares up and then immediately dies down, similarly hours will pass in the blink of an eye.

(۱۴) وَ عَنِ الْمُسْتَوْرِدِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ- (مسلم)

(14) It is narrated by Hazrat Mastaurid that the Prophet of Allah (pbuh) said: "The Day of Judgement will be established in such a situation that the People of Rome (i.e. the Christians) will be more in number than the other people." [Muslim]

The Day of Resurrection

(۱) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ أَنْعَمَ وَ صَاحِبُ الصُّورِ قَدِ اتَّقَمَهُ وَ أَصْغَى سَمْعَهُ وَ قَفَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ بِالنَّفْخِ فَقَالُوا يَا رَسُولَ اللَّهِ فَمَاذَا تَأْمُرُنَا؟ قَالَ: قُولُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ- (ترمذی)

(1) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "How can I live with comfort (and carelessly) when the situation is such that the Holder of the Trumpet (angel Hazrat Israfil) with the trumpet in his mouth, lending his ear, and bowing his forehead is waiting when would the trumpet is ordered to be blown." The people asked: "O Prophet of Allah, what would you command for us to do?" He said: Say: "Allah is sufficient for us and He is the best Manager of our affairs." [Tirmizi].

Explanation: It means that the angel of the Trumpet is standing ready to blow the Trumpet. He is just waiting for the command to do so. As soon as he receives the command, he will blow the Trumpet and the Day of Resurrection will be established. At the first blowing of the Trumpet, the entire system of the earth and the heavens will get destroyed, and when the Trumpet is blown for the second time, a new universe is created and all the people will be resurrected and they will be rewarded or punished according to their deeds. When the situation is so sensitive how a knowledgeable person can lead a comfortable life; he would always be worried about the Hereafter.

It means that you should trust Allah in all your affairs and beseech His help. Only those will be successful who will lead their lives according to the Divine Will and Guidance.

(٢) وَ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَمَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا السَّمَاءُ انشَقَّتْ.

(احمد، ترمذی)

(2) It is narrated by Hazrat Abdullah bin Umar that the Prophet of Allah (pbuh) said: "Any person who wants to see the Day of Resurrection with his own eyes, he should read *Izash Shamsu Kuvvirat* (Chapter 81), *Izas Samaaun Fatarat* (Chapter 82), and *Izas Sammaun Shaqqat* (Chapter 84)." [Ahmed, Tirmizi]

Explanation: The Day of Resurrection has been depicted in these Chapters of the Quran in such a manner that its entire picture comes alive before our eyes and we feel that as if the Day of Resurrection is taking place in our presence.

(۳) وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ آتَى رَسُولَ اللَّهِ ﷺ فَقَالَ أَخْبِرْنِي مَنْ يَقْوَى عَلَى الْقِيَامِ يَوْمَ الْقِيَامَةِ الَّذِي قَالَ اللَّهُ عَزَّوَجَلَّ: يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ- فَقَالَ يُخَفِّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلَاةِ الْمَكْتُوبَةِ- (بيهقي)

(3) It is narrated by Hazrat Abu Sayeed Khudri that once he came to the Prophet of Allah (pbuh) and asked: "Tell me who will be able to stand on the Day of Judgement about which the Exalted and Sublime Allah has said: *"A Day when (all) mankind will stand before the Lord of the Worlds."* (The Quran, 83:6) He said: "It would be lighter on the Believers so much so it would be like an obligated prayer." [Baihaqi]

Explanation: It is understood from this Saying that the Day of Judgement will be very harsh on the Unbelievers and the disobedient of Allah. It will be lighter on the Believers, as light as performing an obligated prayer.

(۴) وَ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ- (مسلم)

(4) It is narrated by Hazrat Jaber that the Prophet of Allah (pbuh) said: "On the Day of Resurrection, every servant of Allah will be resurrected in the same condition in which he had died." [Muslim]

Explanation: It is understood from this Saying that man's end is the most important thing. If someone dies on Faith, he will be resurrected as a Believer and if someone dies on Unfaith, he will be resurrected as an Unbeliever. Man's end is the real output of his life. Man is an ethical being and it

has a personality which he tries to build up his entire life. Man is not identified with his wealth but is identified by his personality. Man will be asked on the Day of Judgement how did he utilize the time given to him in the world to build up his personality. The chance to build up or not build up the personality will remain open for man till the last moments of his life. Therefore, the important thing is the end, and that too a good end, for which we should always supplicate Allah. The Prophet of Allah (pbuh) has said in another of his Sayings that: *"When Allah sends down His punishment on a nation, it will encompass everyone of that nation. Then (on the Day of Resurrection) people will be resurrected according to their deeds."* (Bukhari, Muslim)

(٥) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُحْشَرُ النَّاسُ يَوْمَ الْقِيَمَةِ ثَلَاثَةَ أَصْنَافٍ صِنْفًا مُشَاءً وَ صِنْفًا رُكْبَانًا وَ صِنْفًا عَلَى وُجُوهِهِمْ، قِيلَ يَا رَسُولَ اللَّهِ! كَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ إِنَّ الَّذِي أَمْشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يُمَشِّيَهُمْ عَلَى وُجُوهِهِمْ، أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَذَبٍ وَ شَوْكٍ. (ترمذی)

(5) It is narrated by Hazrat Abu Huraira that the Prophet of Allah (pbuh) said: "On the Day of Resurrection, people will be resurrected under three categories: the category of walkers, the category of riders, and the category who walk on their faces." It was asked: "How will they walk on the faces, O Prophet of Allah?" He said: "The One (i.e. Allah) Who has made them walk on their legs has the power to make them walk on their faces. It should be known that these people will protect themselves from every mound and thorn with the help of their faces." [Tirmizi]

Explanation: The category of the walkers mean the common Muslims, the riders mean the loftiest servants of Allah, and the category of people who crawl on their faces will be those who, instead of following the teachings of Allah and His Prophets, have followed their own whims and fancies till their end. On the Day of Resurrection they will have to crawl on their faces and will face extreme

ignominy apart from the other kinds of punishments and miseries that they have to face.

(٦) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ قَالُوا وَمَا نَدَامَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونَ أَزْدَادَ وَ إِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزَعَ. (ترمذی)

(6) It is narrated by Hazrat Abu Huraira that the Prophet of Allah (pbuh) said: "Whoever dies will certainly feel regret." People asked: "Why would he feel regret?" He said: "If he (the deceased) is a righteous person he will regret why he did not perform more righteous deeds, and if he is an unrighteous person he will regret why he did not desist from the bad deeds." [Tirmizi]

Explanation: Hence, the prudence demands that man should perform more and more good deeds and desist from indulging in bad deeds.

(٧) وَ عَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكُونُ رُئُهُ لَيْسَ بَيْنَهُ وَ بَيْنَهُ تَرْجَمَانٌ وَلَا حِجَابٌ يَخْجُبُهُ فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ وَ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ وَ يَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ. (بخاری، مسلم)

(7) It is narrated by Hazrat 'Adi bin Hatim that the Prophet of Allah (pbuh) said: "Everyone amongst you will talk to your Lord in such a manner that there would not be any interpreter in between nor will there be any screen to hide him. When he will look on his right side, he will see nothing but his deeds that he had sent, and when he will look on his left side, he will see nothing but his deeds that he had sent, and when he will look in his front, he will see nothing but the Fire (of the Hell). Hence, protect yourselves from this Fire even with a piece of date." [Bukhari, Muslim]

Explanation: That is, on the Day of Judgement, man will have to face Allah alone. Nothing will save him on that Day from the Fire of the Hell which will be flaring up before his very eyes except the Faith, Islam and good deeds.

Man should try to protect himself from the Fire of the Hell by spending in charity even if it is a piece of date.

(٨) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطِي بِهَا فِي الدُّنْيَا وَ يُجْزِي بِهَا فِي الْآخِرَةِ وَ أَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتٍ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ يَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا.

(مسلم)

(8) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Allah does not do injustice to any Believer in respect of his righteous deed. He will be rewarded for it both in the world and also in the Hereafter. As far as the Unbeliever is concerned, he will be fully compensated in the world itself for all his righteous deeds which he had performed for Allah so much so that when he reaches the Hereafter, none of his righteous deeds will remain which could be rewarded for." [Muslim]

Explanation: A Believer will be blessed by Allah both in this world and in the Hereafter. He will be rewarded for his righteous deeds in this world and also he will be admitted to the Paradise in the Hereafter because of his righteous deeds. As far as the Unbeliever is concerned, he will have no righteous deeds in his account in the first instance because only those deeds can be called righteous which are performed for the sake of Allah. If at all an Unbeliever had done some good deeds for Allah, he would be fully compensated in this world itself and in the Hereafter he will have to face the punishment. Allah does not do injustice to anyone; He rewards everyone according to their deeds.

(٩) وَ عَنْ عَائِشَةَ ۙ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي بَعْضِ صَلَوَاتِهِ ۖ اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَّسِيْرًا قُلْتُ: يَا نَبِيَّ اللّٰهِ مَا الْحِسَابُ الْيَسِيْرُ؟ قَالَ: اَنْ يُنْتَظَرَ فِي كِتَابِهِ فَيَتَجَاوَزُ عَنْهُ اِنَّهُ مَنْ نُوقِشَ الْحِسَابَ يَوْمَئِذٍ يَا عَائِشَةُ هَلَكَ۔
(احمد)

(9) It is narrated by Hazrat Ayesha: "I have heard the Prophet of Allah (pbuh) supplicating in some of his prayers: "O Allah, take an easy reckoning of my account." I asked: "O Messenger of Allah, what is the meaning of "easy reckoning?" He said: "That is just glancing at his record and disregarding it. O Ayesha, the one who is cross-examined about his account on that Day, he is doomed." [Ahmed]

Explanation: That is, at that sensitive juncture only those people will be successful who are not cross-examined and only their records are produced before Allah. This is the "easy reckoning," which has been mentioned in the Quran too (84:7-8). The one whose account is checked in detail, he will be doomed.

(١٠) وَ عَنْ ابْنِ عُمَرَ ۙ قَالَ: قَالَ رَسُولُ اللّٰهِ ﷺ: اِنَّ اللّٰهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَ يَسْتُرُهُ فَيَقُولُ اَتَعْرِفُ ذَنْبَ كَذَا اَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ: نَعَمْ اَي رَبِّ! حَتّٰى قَرَرَهُ بِذُنُوْبِهِ وَ رَآى فِي نَفْسِهِ اَنَّهُ قَدْ هَلَكَ قَالَ: سَتَرْتُهَا لَكَ فِي الدُّنْيَا وَ اَنَا اَغْفِرُهَا لَكَ الْيَوْمَ فَيُعْطَى كِتَابَ حَسَنَاتِهِ وَ اَمَّا الْكَافِرُ وَالْمُنَافِقُونَ فَيُنَادِي بِهِمْ عَلَى رُؤُوسِ الْخَلَائِقِ هَؤُلَاءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ اَلَا لَعْنَةُ اللّٰهِ عَلٰى الظّٰلِمِيْنَ۔
(بخاری، مسلم)

(10) It is narrated by Hazrat Ibn Umar that the Prophet of Allah (pbuh) said: "(On the Day of Judgement) Allah will bring the Believer closer and covers him with his enclosure and hides him, and then will say: "Do you know this sin? Do you know this sin?" He will say: "Yes, my Lord."

Eventually, He will get a confession from him of all his sins, and he will think in his mind that indeed he has been doomed. Then Allah will say: "I had concealed your sins in the world, and today I will pardon them." Then he will be handed over the record of the righteous deeds. As far as the Unbelievers and the hypocrites are concerned, they will be called in public that these are the people who had lied about their Lord; beware, Wrath of Allah is on the unjust." [Bukhari, Muslim]

Explanation: That is, on the Day of Judgement, Allah will conceal the sins of the Believer who has become eligible for Allah's forgiveness because of his record of deeds containing more good deeds than the bad deeds. The Mercy of Allah will save him from public humiliation in the Hereafter as He had saved him from humiliation in the world, and he will be handed over the record of good deeds so that he could show it to others without any consternation. However, for the Unbelievers and the Hypocrites, that Day would be the day of ignominy and they will be humiliated publicly and the people will hate them. All their shortcomings and evil deeds will be made public.

(۱۱) وَ عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ ﷺ: مَا يُبْكِيكَ؟ قَالَتْ: ذَكَرْتُ النَّارَ فَبَكَيْتُ فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَمَا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا: عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيُّخَفُ مِيزَانُهُ أَمْ يَثْقُلُ؟ وَ عِنْدَ الْكِتَابِ حِينَ يُقَالُ هَؤُلَاءِ أَقْرَأُوا كِتَابِيهِ حَتَّى يَعْلَمَ أَيُّنَ يَقَعُ كِتَابُهُ فِي يَمِينِهِ أَمْ فِي شِمَالِهِ أَمْ مِنْ وَرَائِ ظَهْرِهِ؟ وَ عِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ.

(11) It is narrated by Hazrat Ayesha that once she thought of the Fire (of Hell) and began crying. The Prophet of Allah (pbuh) said: "What is it that made you cry?" She said: "I remembered the Fire and therefore I cried. Would

you remember members of your family on the Day of Judgement?" The Prophet of Allah (pbuh) said: "There are three places where no one will remember the others: At the Scale (*Meezan*) till it is not known whether his scale is light or heavy; at the place of getting the record of deeds – when the receiver of the record of deeds in his right hand will shout: Come read my record of deeds – till it is not known whether he will get his record of deeds in his right hand or from his back in his left hand; at the Path (*Siraat*) when it is placed over the Hell (and people will be asked to walk on it)." [Abu Dawood]

Explanation: That is, these three situations will be very delicate. Everyone will be worried about himself. Therefore, everyone has to be anxious about them and should not sit idle trusting others.

The Scale means the scale of deeds. On that Day, only that person will be successful whose scale is heavy and that person will be ruined whose scale is light (see the Quran, 21:47; 7:8). People's records of deeds, in which every good and bad deed would have been recorded, will be handed over to them. Handing over records of deeds in their right hand will be considered a sign of their success and those who are given their records of deeds in their left hand from their back will be doomed (see the Quran, 84:7-12).

It is difficult to understand the real nature of the Path (*Siraat*). On the Day of Judgement, everyone will have to cross this Path. The obedient servants of Allah will cross this Path without much trouble. But the disobedient and the rebellious will not be able to cross it and will fall down into the Hell. The person who has walked the Straight Path shown by Allah and His Prophet (pbuh) in this world will easily cross the Path, but the person who has walked against the Straight Path will fall into the Hell. Except for the Straight Path shown by Allah, every other path leads towards ruination, which will be very clear on the Day of Judgement.

(۱۲) وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ يَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَ سُمْعَةً فَيَذْبُذِبُهُ لِيَسْجُدَ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا. (بخاری، مسلم)

(12) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: “(On the Day of Judgement) Allah will reveal His shin. At that time every Believer, man and woman, will prostrate Him, but that person will not be able to prostrate who had prostrated in the world for ostentation and gaining reputation; he would like to prostrate but his back will become stiff like wooden plank (and he will not be able to bend).” [Bukhari, Muslim]

Explanation: There are different opinions about the meaning of this phrase. It could mean description of extreme conditions, i.e. it would be that time when a very severe condition will be imposed by Allah which will entail in great excitement and anxiety in the people.

That is, the hypocrites and the disobedient will be unable to prostrate on that Day. Even if they want to prostrate they cannot bend because their backs will be as stiff as wooden planks. It is stated in the Holy Quran: “The Day that the Shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able — their eyes will be cast down — ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole (and had refused).” (The Quran, 68:42-43)

(۱۳) وَ عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَرُدُّ النَّاسُ النَّارَ ثُمَّ يَصْدُرُونَ مِنْهَا بِأَعْمَالِهِمْ فَأُولَئِهِمْ كَلِمَةُ الْبَرِّ ثُمَّ كَالرَّيْحِ ثُمَّ كَحُضْرِ الْفَرَسِ ثُمَّ كَالرَّاكِبِ ثُمَّ كَمَشِّ الرَّجُلِ ثُمَّ كَمَشْيِهِ. (ترمذی، دارمی)

(13) It is narrated by Hazrat Ibn Masood that the Prophet of Allah (pbuh) said: "People will arrive (while passing through the Path) at the Fire (of the Hell) and then get emancipated according to their deeds. Those who are the best among them will cross it like lightening, then like wind, then like a horse, then like a camel, then like a running man, and then like a walker." [Tirmizi, Darmi]

Explanation: That is, the speed of crossing the Path by a person would depend on the extent to which he had followed the ordinances of Islam in the world. If he had walked the Straight Path very slowly, he will be slow in crossing the Path. This will manifest the picture of people's lives and their deeds.

(۱۴) وَ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي فَرَطُكُمْ عَلَى الْخَوْضِ مَنْ مَرَّ عَلَيَّ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا سَيَرِدُنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ فَأَقُولُ إِنَّهُمْ مِنِّي فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بِغَدَاكَ فَأَقُولُ سَحَقًا سَحَقًا لِمَنْ غَيَّرَ بَعْدِي-

(بخاری، مسلم)

(14) It is narrated by Hazrat Sahl bin Sa'ad that the Prophet of Allah (pbuh) said: "I shall be your preceder to the Pool. Whoever passes by me will drink from it, and whoever drinks shall never feel thirsty. Many people will come to me whom I will recognize and they will also recognize me. Then something will be interposed between me and them. I will say: "They belong to me." I will be told: "You do not know what new things they had created after you:" (Hearing this) I will tell them: "Away with you, away with you, who had made changes (in the Religion) after me." [Bukhari, Muslim]

Explanation: On the Day of Judgement, the position of the Prophet of Allah (pbuh) would be like that person who goes in advance of others to the water. He will wait for his followers at the Pool whose name is *Kauthar*. Those persons who had quenched their spiritual thirst in this

world from the Pool of Guidance given to the Prophet will quench their thirst from the Pool of *Kauthar* in the Hereafter and will never get thirsty again. However, those who had not quenched their thirst from the Prophet's Pool of Guidance in this world and had tried to dilute it or spoil it by making additions and deletions to it will be prohibited from drinking from the Pool of *Kauthar*, the Prophet of Allah (pbuh) will send them away from him.

(١٥) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَدْخُلُ أَحَدٌ الْجَنَّةَ إِلَّا أَرَى مَقْعَدَهُ مِنَ النَّارِ لَوْ أَسَاءَ لِيَزْدَادَ شُكْرًا وَلَا يَدْخُلُ النَّارَ أَحَدٌ إِلَّا أَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ لَوْ أَحْسَنَ لِيَكُونَ عَلَيْهِ حَسْرَةً. (بخاری)

(15) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "No one will be admitted into the Paradise until he is not shown his abode in the Hell which had been reserved for him if he had committed bad deeds, so that his sense of gratitude is increased. And (similarly) no one will be admitted into the Hell until he is not shown his abode in the Paradise which had been reserved for him if he had performed good deeds, so that his affliction is increased." [Bukhari]

Explanation: It means that the persons admitted to the Paradise will not only be happy for getting admitted into the Paradise, but they will also be happy that Allah saved them from the Hell. Similarly, the people admitted to the Hell will not only bear the torture and miseries of the Hell but also their affliction will increase for not getting admitted into the comforts of the Paradise.

(١٦) وَ عَنْ أَبِي بَرْدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَمَةِ حَتَّى يُسْئَلَ عَنْ أَرْبَعٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ؟ وَ عَنْ عَمَلِهِ مَا عَمِلَ بِهِ؟ وَ عَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَ فِيمَا أَنْفَقَهُ؟ وَ عَنْ جِسْمِهِ فِيمَا أَبْلَاهُ؟ (ترمذی)

(16) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "On the Day of Judgement, a person cannot move his feet until he has not been asked about four things: regarding his age, how did he spend it; regarding his deeds, what kind of deeds did he perform; regarding his wealth, from where did he earn it and where did he spend it; and regarding his body, in which tasks he squandered it away." [Tirmizi]

Explanation: That is, until and unless a person does not give an account of these four and other similar important things, he cannot move out. The things that are asked about encompass all the activities of man's life. As long as man does not correctly plan his life and act believing that he has to give an account of all his deeds to Allah on the Day of Judgement, he cannot escape from the dire consequences of the Hereafter.

(١٧) وَ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ لَا تَزُولُ قَدَمَا ابْنِ آدَمَ حَتَّى يُسْئَلَ عَنْ خَمْسٍ، عَنْ عُمُرِهِ فِيمَا أَقْتَاهُ؟ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ؟ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ؟ وَفِيمَا أَنْفَقَهُ؟ وَمَا عَمِلَ فِيمَا عِلِمَ؟ (ترمذی)

(17) It is narrated by Hazrat Ibn Masood that the Prophet of Allah (pbuh) said: "The feet of the son of Adam cannot move (on the Day of Judgement) until he has not been asked about five things: regarding his age, how did he spend it; regarding his youth, where did he spend it; regarding his wealth, from where did he earn it and where did he spend; and about his knowledge, how far did he act upon it." [Tirmizi]

(١٨) وَ عَنْ أَبِي مُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَمَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ۔ (بخاری)

(18) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Only that person will be

eligible for my intercession who has proclaimed *La ilaha Illallah* (There is no god but Allah) with utmost sincerity deep from his heart and mind." [Bukhari]

Explanation: It means that the Prophet of Allah (pbuh) will intercede only on behalf of that person who had kept himself away from polytheism and had sincerely believed in the Unity of God. Such a sincere person will become eligible for forgiveness and on the intercession of the Prophet of Allah (pbuh) he will be forgiven.

(١٩) وَ عَنْ عُثْمَانَ بْنِ عَفَّانٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَشْفَعُ يَوْمَ الْقِيَمَةِ ثَلَاثَةٌ: الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ. (ابن ماجه)

(19) It is narrated by Hazrat `Uthman bin `Affan that the Prophet of Allah (pbuh) said: "On the Day of Judgement, three kinds of persons will (particularly) intercede: the Prophets, then the Scholars, and then the Martyrs." [Ibn Maaja]

Explanation: It is understood from this Saying that apart from the Prophets, other lofty persons will get the honour of intercession. It is also understood from other narrations that apart from the Scholars and the Martyrs, other righteous persons will also be honoured by Allah with the position of intercession; small and innocent children will intercede on behalf of their parents.

It should be made clear here that the position of intercession is not a permanent position. No one will be able to intercede without Allah's permission, nor can he open his mouth (see the Quran, 2:255). Further, the permission will be granted by Allah in favour of only those who are eligible for it and whom Allah wants to forgive. By conferring the position of intercession on His loftiest servants, Allah wants to manifest their lofty position on the Day of Judgement.

(٢٠) وَ عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ لِلْفِتَامِ وَ مِنْهُمْ مَنْ يَشْفَعُ لِلْقَبِيلَةِ وَ مِنْهُمْ مَنْ يَشْفَعُ لِلْعُصْبَةِ وَ مِنْهُمْ مَنْ يَشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ. (ترمذی)

(20) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "There would be some in my Ummah (Brotherhood) who will intercede on behalf of one group, some will intercede on behalf of one tribe, some will intercede on behalf of a family, and some will intercede on behalf of one person until the people will have entered the Paradise." [Tirmizi]

Explanation: That is, people will get the right to intercede according to their status. Some will have such a high status that they will get the right to intercede on behalf of a big group, some will have the right to intercede for a tribe, some for a family and some only for one person.

Paradise and Hell

(١) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَافْرُقُوا إِنَّ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ. (بخاری، مسلم)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Almighty Allah says: "I have prepared for My righteous servants such things which no eyes have ever seen, nor ears have heard, nor any person has thought about them in his heart. If you want you can read (this Verse): "Now no person knows what delights of the eye are kept hidden (in reserve) for them – as a reward for their (good) Deeds." (32:17) [Bukhari, Muslim]

Explanation: It means that no one can even imagine in this world about the gifts and goods of comforts that Allah has made available in the Paradise for His righteous and

obedient servants. Therefore, the thing that is to be desired is actually Paradise and not this temporal world; it is foolishness to prefer the comforts of this world over the luxuries of the Hereafter. Only those people will be admitted into the Paradise who worship and serve Allah alone and strive in His Path. Those whose eyes do not get delighted with the worship and obedience of Allah in this world, would be denied the delights of the Paradise in the Hereafter which Allah has got prepared for His righteous servants.

(۲) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ حَارِئُهَا، وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا۔
(ترمذی)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "I have not seen a thing like Hell whose runaway is asleep, and have not seen a thing like Paradise whose claimant is asleep." [Tirmizi]

Explanation: What is more fatal and ferocious than the Fire of Hell from which man should try to escape? But man is generally unmindful of this and does not struggle hard to escape from it. Similarly; there is nothing more desirous and lovable than the Paradise, to achieve which man should spend all his energies and not be unmindful of his responsibilities. But usually man is careless about it.

(۳) وَ عَنْ أَبِي سَعِيدٍ وَ أَبِي هُرَيْرَةَ قَالَا: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يُنَادِي مُنَادٍ إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا وَ إِنَّ لَكُمْ أَنْ تَخْيُوا فَلَا تَمُوتُوا أَبَدًا وَ إِنَّ لَكُمْ أَنْ تَشْبُوا فَلَا تَهْرِمُوا أَبَدًا وَ إِنَّ لَكُمْ أَنْ تَنَعَمُوا فَلَا تَبَاسُوا أَبَدًا۔
(مسلم)

(3) It is narrated by Hazrat Abu Sayeed and Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "An announcer will make an announcement (addressing the people of the Paradise) that you will always be healthy, you will never get sick, you will always be alive and you will never die, you will always be young and never get old, and

you will always be in comfort and luxury and will never see any hardship and miseries." [Muslim]

Explanation: That is, in the Paradise, the people of Paradise will not face any fear or anxiety; nor will they fall sick, nor will they have to face death, nor their youth and vitality ever ends. Their life will be full of comforts and luxuries and they will never face any difficulties or hardship.

(۴) وَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَأَحَدُهُمْ أَهْدَى بِمَنْزِلِهِ فِي الْجَنَّةِ مِنْهُ بِمَنْزِلِهِ كَانَ لَهُ فِي الدُّنْيَا. (بخاری)

(4) It is narrated by Hazrat Abu Sayeed that the Prophet of Allah (pbuh) said: "By the Entity in whose hand is Muhammad's life, everyone (who is permitted to enter the Paradise) will know his house in the Paradise as he knows his house in the world." [Bukhari]

Explanation: It is understood from this Saying that the house in the Paradise will be his real residence. This residence will be in accordance with his wishes and desires and hence it would not be difficult for him to recognize it. Moreover, he will get back his past in the form of the Paradise; everyone likes his past.

(۵) وَ عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ. (بخاری)

(5) It is narrated by Hazrat Ibn Masood that the Prophet of Allah (pbuh) said: "The Paradise is nearer to you than the lace of your shoes and so also the Hell." [Bukhari]

Explanation: That is, neither the Paradise is far away from man nor the Hell. If his deeds are good, it is as if his Paradise is near him, and there is nothing in between him and the Paradise except an external veil. After his departure from this world, his stay will be in the Paradise. If

his deeds are bad, then instead of the Paradise, the Hell will be nearer to him, and there will not be much distance between him and the Hell. If he does not repent, nothing will save him from falling into the deep pit of Fire. Our good or bad deeds decide our entry into the Paradise or the Hell. Hence, there is a deep relationship between the deeds and the award of rewards or punishments in the Hereafter. The Prophet of Allah (pbuh) has also said in this regard: *"Beware! All the righteous deeds with each and every part are in the Paradise. Beware! All the bad deeds with each and every part are in the Hell. Hence, perform your deeds and fear Allah and remember that you have to present yourself with your deeds. Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it."*

The last two sentences of the aforesaid Saying have been quoted from Chapter 99 of the Quran. In another place, the Holy Quran states: *"That Day shall you be brought to Judgement; not an act of yours that you hide will be hidden."* (69:18)

(٤) وَ عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: فِي الْجَنَّةِ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَةٍ وَ دَرَجَةٍ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ الْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ وَ مِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةُ وَ مِنْ فَوْقِهَا عَرْشُ الرَّحْمَنِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْتَلُّوهُ الْفِرْدَوْسَ- (ترمذی)

(6) It is narrated by Hazrat `Ubada bin Samit that the Prophet of Allah (pbuh) said: "There are one hundred stages in the Paradise and between every two stages there is a distance similar to the distance between the earth and the sky. Firdous is the loftiest of all, and four rivers of the Paradise originate from it, and over it is the Throne of Rahman. Hence, when you beseech Allah, beseech the Firdous." [Tirmizi]

Explanation: In this Saying, it has been taught that a Muslim should desire for the loftiest grade of the Paradise. Only those people will become eligible for the loftiest grade

of the Paradise who will be considered as the loftiest in respect of their Faith, deeds and ethics. Therefore, the beseecher of the Firdous should try to rise himself to the highest position possible in respect of his Faith, deeds, character and conduct. If a person is just desirous of the Firdous and is unmindful of the responsibilities that are to be fulfilled in this regard, is not a true desirer of the Paradise. It is narrated in another Saying that: *"The residents of the Paradise will look at the residents of upper storeys of the Paradise as you look at the bright star which is seen at the horizon at the time of sunrise and sunset."* (Bukhari, Muslim)

(٧) وَ عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ فِي الْجَنَّةِ لَسُوقًا مَّا فِيهَا شِرَاءٌ وَلَا بَيْعٌ إِلَّا الصُّورُ مِنَ الرِّجَالِ وَالنِّسَاءِ فَإِذَا اشْتَهَى الرَّجُلُ صُورَةً دَخَلَ فِيهَا.
(ترمذی)

(7) It is narrated by Hazrat Ali that the Prophet of Allah (pbuh) said: "There is a market in the Paradise. But there will not be any buying and selling in it. Rather, there would be images and shapes of men and women in it. Whenever a person desires an image, he will enter into it (and will assume its shape)." [Tirmizi]

Explanation: It is understood from this and many other such Sayings that every wish and desire of man will be fulfilled in the Paradise; he will be bestowed with every kind of gifts and comforts, both external and internal, in the Paradise.

(٨) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: غَدَوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الْأَرْضِ لِأَضَاءَتْ مَا بَيْنَهُمَا وَلَمَّا لَتْ مَا بَيْنَهُمَا رِيحًا وَ لَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.
(بخاری)

(8) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Setting out in the morning or in the

evening in the Path of Allah is better than the world and whatever in it. If a woman amongst the women of the Paradise were to show herself to the earth she would illuminate everything in between them and fill it with fragrance, and the veil on her head is better than the world and whatever in it." [Bukhari]

Explanation: People used to leave on a journey either in the morning or in the evening; hence, mention has been made of morning and evening.

That is, the environment of the earth will light up with her beauty and will be filled with her fragrance. The veil of her head will be so expensive that the entire world will be unable to pay for it. In the beginning of this Saying, the greatness of setting out in the Path of Allah and striving for His Religion has been mentioned and at the end, beauty of the Houris of the Paradise and the value of their dress have been mentioned. This has been done to point out the fact that those who set out of their homes in the Path of Allah and separate themselves from their families will have the companionship of such wives whose beauty can illuminate the entire world and the fragrance of whose hair can perfume the entire environment and their attires will be so expensive that they would be more valuable than everything found in the world.

(٩) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَدْخُلُ الْجَنَّةَ

يَنَعَمُ وَلَا يَبْأَسُ وَلَا يَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُهُ. (مسلم)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The person who enters the Paradise will live there luxuriously, neither will he encounter any grief or difficulties, nor will his attire get old and worn out, and nor will his youth get ruined." [Muslim]

(١٠) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ فِي الْجَنَّةِ لَسُوقًا

يَأْتُونَهَا كُلُّ جُمُعَةٍ فَتَهْبُ رِيحُ الشِّمَالِ فَتَخْتُو فِي وُجُوهِهِمْ وَ ثِيَابِهِمْ

فَيَزْدَادُونَ حُسْنًا وَجَمَالًا فَيَرْجِعُونَ إِلَى أَهْلِهِمْ وَ قَدْ اِزْدَادُوا حُسْنًا
وَّ جَمَالًا فَيَقُولُ لَهُمْ اَهْلُؤُمْهُمُ وَاللّٰهِ لَقَدْ اِزْدَدْتُمْ بَعْدَنَا حُسْنًا وَ
جَمَالًا فَيَقُولُونَ وَ اَنْتُمْ وَاللّٰهِ لَقَدْ اِزْدَدْتُمْ بَعْدَنَا حُسْنًا وَ جَمَالًا۔

(مسلم)

(10) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "There is a market in the Paradise where the people of the Paradise will gather every Friday, and a wind from the North will blow which will spread fragrance on their faces and apparels and it will also increase their beauty. When they return to their household with this increase in their beauty, the members of their household will say: "By Allah, you have increased your beauty after getting separated from us." In reply, they will say: "By Allah, your beauty has also increased after us." [Muslim]

Explanation: That is, the beauty of the members of their family would have also increased.

(۱۱) وَ عَنْ مَعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ ﷺ: قَالَ يَدْخُلُ أَهْلُ الْجَنَّةِ
الْجَنَّةَ جُرْدًا مُرْدًا مَكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَ ثَلَاثِينَ سَنَةً۔ (ترمذی)

(11) It is narrated by Hazrat Ma'az bin Jabal that the Prophet of Allah (pbuh) said: "The people of the Paradise will enter the Paradise in such a manner that their bodies will be clear of hair, they will be beardless handsome youth with their eyes darkened by kohl, and their age will be thirty or thirty-three years." [Tirmizi]

Explanation: They will always remain young and handsome. Their bodies will be clear of hair, the hair on their cheeks would have just started to sprout; and they will have well-built bodies with their eyes darkened by kohl.

(۱۲) وَعَنْ جَابِرٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ: أَيَنَامُ أَهْلُ الْجَنَّةِ؟
قَالَ النَّوْمُ أَخُو الْمَوْتِ وَلَا يَمُوتُ أَهْلُ الْجَنَّةِ۔ (البیهقی فی شعب الایمان)

(12) It is narrated by Hazrat Jabir that a person asked the Prophet of Allah (pbuh): "Will the people of the Paradise ever sleep?" He said: "Sleep is the sister of death; the people of the Paradise do not die." [Baihaqi]

Explanation: That is, they will always be awake and this wakefulness would not cause any harm to them. They will always be fresh and they will never feel tired, nor will they slumber. It is known about the bees that they never sleep; however, they just take some rest.

(۱۳) وَ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَ سَعْدَيْكَ وَالتَّخَيْرُ كُلُّهُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبِّ، وَ قَدْ آعَظَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِّنْ خَلْقِكَ، فَيَقُولُ: أَلَا أُعْطِيَكُمْ أَفْضَلَ مِنْ ذَلِكَ فَيَقُولُونَ: يَا رَبِّ وَ أَيْ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا۔
(بخاری، مسلم)

(13) It is narrated by Hazrat Abu Sayeed that the Prophet of Allah (pbuh) said: "Almighty Allah will say to the people of the Paradise: "O People of the Paradise." They will say: "Here we are, O our Lord! We are at Your service; all good things are in Your hand." He (Allah) will ask: "Are you happy and contented?" They will say: "How can we be not contented when You have granted us all those things that You have not granted to any of Your creatures." He (Allah) will say: "Shall I not grant you a better thing than this?" They will say: "O Lord, what is that thing that would be better than this?" He (Allah) will say: "I grant you My Good Pleasure; after this I will never be displeased with you." [Bukhari, Muslim] -

Explanation: The everlasting Good Pleasure of Allah is the greatest of the gifts that will be available to the People of the Paradise. In the Holy Quran also a mention has been

made about this gift among other gifts: "Allah has promised to Believers – men and women – Gardens under which rivers flow, to dwell therein, and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah; that is the supreme felicity." (9:72)

(١٤) وَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَمْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَ شِرَاكَيْنِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي الْمَرْجُلُ مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا وَ إِنَّهُ لَأَمْوَنُهُمْ عَذَابًا.

(بخاری، مسلم).

(14) It is narrated by Hazrat Noman bin Basheer that the Prophet of Allah (pbuh) said: "The one amongst the People of the Hell with the least punishment will be that person whose sandals and their straps will be of fire because of which his brain will boil as a vessel boils (over a stove), and he will not think that anyone else is enduring a more severe punishment than him; though he will be undergoing the lightest of the punishment of all the People of the Hell." [Bukhari, Muslim]

Explanation: When this would be the nature of pain and intensity of the lightest punishment, it is not hard to imagine the intensity and severity of the harsh punishments; may Allah save us all from the punishments and torments of the Hell, Amen!

(١٥) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَمَةِ فَيُصْبَغُ فِي النَّارِ صَبْغَةً ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ! وَ يُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ بُؤْسًا قَطُّ وَ هَلْ

مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ! مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ.

(مسلم)

(15) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "On the Day of Judgement, such a person from out of the People of the Hell will be brought who had led a very comfortable life in the world and then he will be dipped into the Fire (of the Hell) and will be asked: "O son of Adam! Have you ever seen any good thing; have you ever experienced any comfort and luxury?" He will say: "By Allah, never, O my Lord." And another person from out of the People of the Paradise will be brought who had a very hard life in the world, and he will be dipped into the Paradise and then he will be asked: "Have you ever seen any misery; have you ever experienced any hardship?" He will say: "By Allah, never, O my Lord! I have never gone through any period of misery, nor have I ever encountered any hardship." [Muslim]

Explanation: That is, he will be dipped in the Hell and will be removed immediately from it.

The intensity of the punishment of Hell can be imagined from this. Just a moment in the Hell is enough for man to forget all his luxurious and comfortable life in the world, and he will not even remember the comforts and luxuries that he had once enjoyed.

That is, he will be taken into the environment of the Paradise and will be brought back again.

A moment in the Paradise will have such an effect on man that he will forget all the miseries and afflictions that he had encountered in the world. You can just imagine the good fortune of those who will be the permanent residents of the Paradise

(١٦) وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ وَ هُوَ مُنْتَعِلٌ بِنَعْلَيْنِ يَغْلِي مِنْهَا دِمَاعُهُ. (بخاری)

(16) It is narrated by Hazrat Ibn `Abbas that the Prophet of Allah (pbuh) said: "Abu Talib will encounter the lightest punishment in the Hell; he will be wearing the sandals of fire because of which his brain will boil." [Bukhari]

Explanation: Hazrat Abu Talib was the uncle of Prophet Muhammad (pbuh). As long as he was alive he helped and protected Prophet Muhammad (pbuh). Since he did not accept Islam in spite of the sincere persuasions of the Prophet of Allah (pbuh), he will not escape the Hell. If man does not have Faith, he is not considered of any value in the sight of Allah however honourable he might have been in the world.

Sighting of Allah

(١) عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: جَنَّتَانِ مِنْ فِضَّةٍ أَيْنَهُمَا وَمَا فِيهِمَا وَ جَنَّتَانِ مِنْ ذَهَبٍ أَيْنَهُمَا وَمَا فِيهِمَا وَمَا بَيْنَ الْقَوْمِ وَ بَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ.

(بخاری، مسلم، ترمذی)

(1) It is narrated by Hazrat Abu Musa that the Prophet of Allah (pbuh) said: "There are two Paradises made of silver; the vessels and everything in it are of silver. There are two Paradises made of gold; the vessels and everything in it are of gold. Nothing is interposed between the People (of the Paradise) and looking at their Lord in the Paradise of `Adan except the Veil of Grandeur on His Face." [Bukhari, Muslim, Tirmizi]

Explanation: That is, there will not be any veil between the People of the Paradise and their Lord, the only veil being the veil of Allah's Grandeur and Glory. It would not be easy to look at His Face because of Allah's Grandeur and Glory. However, Allah will not deny His sighting to the People of the Paradise. He will bestow them with such a vision that they will be able to withstand His Radiance and Splendour. The Prophet of Allah (pbuh) has taught us a beautiful

supplication in this regard: *"O Allah! I desire such delight of the eye which never ends; I beseech You for the grant of contentment on your decisions; I beseech You for a comfortable life after death; I beseech You for the pleasure of looking at Your Eminent Face; I am desirous of meeting You without any hardship or deceptive temptation."* The wordings of this supplication indicate that meeting with Allah and His sighting is the greatest gift. Desiring for this gift in itself is a great gift.

(٢) وَ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَنَظَرْنَا إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَوةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا فَافْعَلُوا ثُمَّ قَرَأَ وَ سَبَّحَ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا۔ (بخاری، مسلم)

(2) Hazrat Jareer bin Abdullah narrates that we were sitting with the Prophet of Allah (pbuh). He looked at the moon; it was a full moon night. Then he said: "Indeed you will see your Lord clearly as you are seeing the moon; you will not have any difficulty in seeing Him. Hence, if you can, nothing should overwhelm you against the prayer before the rising of the sun and the prayer before its setting; then do it." Then he recited: *"And celebrate (constantly) the praises of thy Lord before the rising of the sun, and before its setting."* [Bukhari, Muslim]

Explanation: That is, as you do not find any difficulty in seeing the full moon on a clear night, you will see Allah clearly without any difficulty whatsoever. There is no possibility of seeing Allah in this world, but Allah will grant to the People of the Paradise the power and ability to see Him without any difficulty and hindrance. In another Saying, the Prophet of Allah (pbuh) has said: *"You will see your Lord with your own eyes."*

The Quran, 20:130. It means that if you want to become eligible to see Allah in the Hereafter, you should

never miss the prayer before the rising of the sun and the prayer before its setting; you should always keep in mind their importance. The daily prayers are, in fact, celebration of Allah's praises and you should never be unmindful of them. Only those people will be eligible to see their Lord who offer prayers both in the morning and evening and celebrate His praises. Those who do not offer prayers cannot see Allah in the Hereafter, because our Hereafter will be the reflection of our worldly actions and deeds.

(۳) وَعَنْ صُهَيْبٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تَبْخِضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ قَالَ: فَيَرْفَعِ الْحِجَابَ فَيَنْظُرُونَ إِلَى وَجْهِ اللَّهِ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ، ثُمَّ تَلَا: لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ. (مسلم)

(3) It is narrated by Hazrat Suhaib that the Prophet of Allah (pbuh) said: "When the People of the Paradise enter the Paradise, Almighty Allah will say: "Do you want Me to grant you one more thing?" They (the People of the Paradise) will say: "Have You not brightened our faces? Have You not admitted us into the Paradise and saved us from the Hell? (What else is there to wish for?)" He (the Prophet) said: "Then veil will be lifted and they will be seeing the Face of Allah (without any veil); nothing dearer would have been granted to them than seeing their Lord." Then he recited: *"To those who do right is a goodly (reward) – more than in measure."* [Muslim]

Explanation: The delight of seeing the Face of Allah will be more pleasurable than any other gift of the Paradise. It is impossible to see Allah in this world. Here man's senses work within certain limits, and man cannot comprehend those things which are beyond these limits. Therefore, when Hazrat Musa wanted to see Allah, he was told by that he could not see him. However, the rules will be different in the Hereafter than this world and the limits of man's senses will be quite different.

The Quran, 10:26. This Verse indicates how Allah's gifts are granted more than in measure. In another Saying, the Prophet of Allah (pbuh) has said: *"Amongst the People of the Paradise, that person would be more respectable who will be given the opportunity to see Allah in the morning and in the evening. Then he recited the Verse (75:22): "Some faces that Day will beam (in brightness and beauty) looking towards their Lord. (Ahmed, Tirmizi; as narrated by Hazrat Ibn Umar)*

(٢) وَ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ: بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذَا سَطَعَ لَهُمْ نُورٌ فَرَفَعُوا رُؤُوسَهُمْ فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ فَقَالَ أَلْسَلَامٌ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ. قَالَ وَ ذَلِكَ قَوْلُهُ تَعَالَى: سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ. قَالَ فَتَنَظَرُ إِلَيْهِمْ وَ يَنْظُرُونَ إِلَيْهِ فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَخْتَجِبَ عَنْهُمْ وَ يَبْقَى نُورُهُ.

(ابن ماجه)

(4) It is narrated by Hazrat Jabir that the Prophet of Allah (pbuh) said: "When the People of the Paradise will be in the comforts and luxuries, suddenly a light will manifest on them. When they raise their heads they see that their Lord is looking down upon them from above. Then He (Allah) will say: "Peace be upon you, O People of the Paradise!" He (the Prophet) said: "This is what is meant by the Word of Almighty Allah: *"Peace! A Word (of salutation) from the Lord Most Merciful!"* (The Quran, 36:58) He (the Prophet) said: "Then Allah will look at them and they (People of the Paradise) will look at Him, and they will not pay any attention to anything of the gifts (of the Paradise, as they will be so raptured with looking at Allah). They will be looking at Allah until He conceals Himself and his radiance remains." [Ibn Maaja]

Explanation: Nothing will be more engrossing than seeing the Face of Allah.

That is, the effects of sighting of Allah will remain both internally and externally.

Effects of Belief in the Hereafter on Man's Thoughts and Actions

(۱) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكَبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. (بخاری)

(1) It is narrated by Hazrat Abdullah bin 'Umar that once the Prophet of Allah (pbuh) caught hold of my shoulder and said: "Be in this world as if you are a stranger or a traveler. [Bukhari]

Explanation: The status of man in the world is that of a traveler. He should not live here as if he will be staying here permanently; rather he has to live here like a traveler. A traveler does not get enamoured with a foreign country, but will always be longing to get back to his homeland. Similarly, man should consider life in this world a place of temporary stay and the Hereafter as his real homeland. The world should be considered a foreign land; rather, if he can, he should consider himself as that traveler who never stops during his journey but keeps on traversing towards his destination. If man lives in this world in such a fashion, then the worldly life can never make him unmindful of the real objective of his life, nor can any unwanted desires and avarice can make him go astray.

(۲) وَ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: عِظْنِي وَ أَوْجِزْ فَقَالَ: إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُودَعٍ وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَدِرُ مِنْهُ غَدًا وَاجْمَعْ الْإِيمَانَ مِمَّا فِي يَدِ النَّاسِ. (احمد)

(2) It is narrated by Hazrat Abu Ayyub Ansari that a person came to the Prophet of Allah (pbuh) and said: "Advise me briefly." He (the Prophet) said: "When you stand for the prayer, perform the prayer like that person who is being bidden farewell. Never utter anything for

which you might have to apologize tomorrow. Renounce whatever is in the hands of the people." [Ahmed]

Explanation: It means that you should always be prepared for the journey towards the Hereafter and never be careless. Whenever you pray, pray as if it is your last prayer and that you will not have another opportunity to pray. When you utter something, utter it with full responsibility. You should always remember that you have to account for your every word and action before Almighty Allah. Be indifferent to the wealth and comforts available to others; you should never long for them. You should trust only Allah, because this is the demand of belief in the Unity of God and the belief in the Hereafter, without which you will not be able to achieve contentment in your life.

(٣) وَعَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا رَأَيْتَ اللَّهَ عَزَّوَجَلَّ يُعْطِي الْعَبْدَ عَلَى مَعَاصِيهِ مَا يُحِبُّ فَإِنَّمَا هُوَ اسْتِذْرَاجٌ ثُمَّ تَلَا رَسُولُ اللَّهِ ﷺ: فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ.

(احمد)

(3) It is narrated by Hazrat `Uqba bin `Aamir that the Prophet of Allah (pbuh) said: "If Allah, the Almighty and Exalted, is granting His servant the worldly things of his desire in spite of his disobedience, it is *Istidraj* (gradually taking someone towards his destruction)." Then the Prophet of Allah (pbuh) recited: "*But when they forgot the warning they had received, we opened to them the gates of all good things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!*" [Ahmed]

Explanation: The Quran, 6:44. This Saying shows that possession of wealth and power by any person or nation does not mean that he also enjoys Allah's Good Pleasure. Allah might be giving him enough rope to hang himself. Allah's admonition comes all of a sudden in the midst of all

the enjoyments, and the disobedient will not find any way out and they are ultimately destroyed.

(۴) وَ عَنْ عَائِشَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: الدُّنْيَا دَارٌ مِّنْ لَا دَارَ لَهُ وَ مَالٌ مِّنْ لَا مَالَ لَهُ وَلَهَا يَجْمَعُ مَن لَا عَقْلَ لَهُ.

(احمد، البهقی فی شعب الایمان)

(4) It is narrated by Hazrat Ayesha that the Prophet of Allah (pbuh) said: "The world is the abode of that person who does not have an abode (in the Hereafter), and is his wealth who does not have any wealth (in the Hereafter), and only that person accumulates it who does not have any intellect." [Ahmed, Baihaqi]

Explanation: That is, there will be no abode and goods of comforts for that person who considers worldly gains more important than the life in the Hereafter. What can be more foolishness than running after the world and not doing anything for the Hereafter?

(۵) وَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَن أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ وَ مَن أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ فَاتَرَوْا مَا يَنْفَى عَلَى مَا يَفْقَى.

(احمد، البهقی فی شعب الایمان)

(5) It is narrated by Hazrat Abu Musa that the Prophet of Allah (pbuh) said: "One who loved his world, will harm his Hereafter; and the one who loved his Hereafter, will harm his world. Hence, prefer the everlasting thing over the one that is perishable." [Ahmed, Baihaqi]

Explanation: It is prudent to prefer the life in the Hereafter which is everlasting, and not harm the Hereafter for the sake of the world. Many occasions will arise in the world when man might have to bear losses for the sake of the Hereafter. On such occasions, man has to select either the world or the Hereafter. Only that person will achieve success who does not prefer the world over the Hereafter. But this is possible only when man has removed the love

of the world from his heart and has a desire for the Hereafter.

(٦) وَ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْكَبِيرُ مَنْ دَانَ نَفْسَهُ وَ عَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَ تَمَتَّى عَلَى اللَّهِ- (ترمذى، ابن ماجه)

(6) It is narrated by Hazrat Shaddad bin Aus that the Prophet of Allah (pbuh) said: "The shrewd is that person who controls his soul and acts for (the life) after death, and the foolish is that person who follows the desires of the soul and attaches his false aspirations with Allah." [Tirmizi, Ibn Maaja]

Explanation: It is extremely imprudent to obey one's false desires and then hope that Allah will grant him higher status in the Hereafter and also grant him different kinds of gifts; only those people will be granted the success and salvation in the Hereafter who had always followed the Truth and were never the slaves of their false desires.

(٧) وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: تَلَا رَسُولُ اللَّهِ ﷺ: "فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ" فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ النُّورَ إِذَا دَخَلَ الصَّدْرَ انْفَسَحَ فَقِيلَ يَا رَسُولَ اللَّهِ! هَلْ لِيْكَ مِنْ عِلْمٍ يُعْرِفُ بِهِ؟ قَالَ: نَعَمْ: التَّجَافِي مِنْ دَارِ الْغُرُورِ وَالْإِنَابَةُ إِلَى دَارِ الْخُلُودِ وَالْإِسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِهِ- (البهقى فى شعب الايمان)

(7) It is narrated by Hazrat Abdullah bin Masood that the Prophet of Allah (pbuh) recited the Verse: "Those whom Allah (in His Plan) wills to guide – He opens their breast to Islam." (The Quran, 6:125) Then he said: "When the light enters the breast, it (the breast) gets expanded." It was asked: "O Prophet of Allah! Is there anything through which we can know it?" He said: "Yes; aversion to the abode of deception and desire for the everlasting abode, and making preparations for it before death." [Baihaqi]

Explanation: That is, when the light enters the heart by replacing the darkness, naturally a desire for the Hereafter is cultivated in him and the love for the temporary world exits from the heart and he engages himself in preparing for the life after death.

(٨) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ أَبُو الْقَاسِمِ ﷺ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَ لَضَحِكْتُمْ قَلِيلًا۔ (بخاری)

(8) It is narrated by Hazrat Abu Hurairah that Abul Qasim (pbuh) said: "By the Entity in whose hand is life of Muhammad, if you were to know what I know, you would weep more and laugh less." [Bukhari]

Explanation: That is, if those facts are revealed on you that have been revealed on me and if you were to know the Might and Power of Allah and the dreadful conditions of the Hereafter, you will lose all your feeling of comfort and ease.

(٩) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ خَافَ أَذْلَجَ وَ مَنْ أَذْلَجَ بَلَغَ الْمَنْزِلَ، أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ۔ (ترمذی)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "One who fears sets out at nightfall, and one who sets out at nightfall reaches his destination. Beware, the commodity of Allah is very expensive; beware, the commodity of Allah is the Paradise." [Tirmizi]

Explanation: In Arabia, the caravans used to set out at the end of the night, because of which the dacoits also used to attack the caravans just before sunrise. Those who wanted to escape the assaults of the dacoits used to set out at the nightfall itself and thus safely reach their destinations. The Prophet of Allah (pbuh) has made use of this similitude to stress the point that as those who want to reach their destination safely, sacrifice their sleep and comfort and set

out at the nightfall, similarly those whose destination is the Hereafter should also sacrifice their comforts and luxuries and strive to reach their destination. The commodity that man has to acquire from Allah is very expensive. Everything can be sacrificed to acquire the Paradise which Allah has prepared for His obedient servants. The price for this Paradise is nothing but sacrificing everything in the Cause of Allah and becoming the most obedient servant of Allah. The Holy Quran states this fact in these words: "Allah has purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise)." (9:111)

(١٠) وَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ رَجُلٌ: يَا نَبِيَّ اللَّهِ مَنْ أَكْبَسُ النَّاسَ وَ أَخَزَمُ النَّاسَ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَ أَكْثَرُهُمْ اسْتِعْدَادًا أُولَئِكَ الْأَكْيَاسُ ذَهَبُوا بِشَرَفِ الدُّنْيَا وَ كَرَامَةِ الْآخِرَةِ.

(ظہرائی فی المعجم الصغیر)

(10) It is narrated by Hazrat Abdullah bin Umar that a person asked the Prophet of Allah (pbuh): "O Messenger of Allah, who is the shrewdest and the most judicious among the people?" He said: "One who remembers death oftentimes and prepares for it more than the others. Such people are the shrewdest; they embrace the eminence of the world, and also the dignity and honour in the Hereafter." [Tabarani]

Explanation: Only those people will be bestowed with the position of dignity and honour in this world and exclusively in the Hereafter who are not enamoured with the world, but seek the Hereafter and strive for it. Those who love the world the most and ignore the Hereafter will get only ignominy both in this world and in the Hereafter.

(١١) وَ عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ "وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ" أَهْمُ الَّذِينَ يَشْرِيُونَ الْخَمْرَ وَ يَسْرِقُونَ؟ قَالَ: لَا يَا ابْنَةَ الصِّدِّيقِ وَ لَكِنَّهُمْ الَّذِينَ

يَصُومُونَ وَ يُصَلُّونَ وَ يَتَصَدَّقُونَ وَ هُمْ يَخَافُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ
أُولَئِكَ الَّذِينَ يُسَارِعُونَ فِي الْخَيْرَاتِ۔ (ترمذی، ابن ماجہ)

(11) It is narrated by Hazrat Ayesha: "I asked the Prophet of Allah (pbuh) about this Verse: *"And those who dispense their charity with their hearts full of fear;"* if it is about those people who drink wine and commit theft." He said: "O Daughter of Siddique! No; rather, these are those people who fast, perform prayers and spend in charity, and still they fear that their righteous deeds might remain unaccepted. These are the people who hasten towards the good deeds.

Explanation: The Verse quoted in the Saying is part of Verse 60 of Chapter 23 of the Holy Quran. In Chapter 23, among other things, one of the attributes of the Believers has been mentioned that they love the good deeds and hasten towards them. Another attribute of them has also been mentioned that whatever they spend in charity, they spend it with full of fear in their hearts. In this Verse, spending is not confined to material things. Rather, in Arabic language the word which is used for giving is "*Eita*" which is also used to denote spending of non-materialistic and spiritual things. Hence, this Verse means that even after spending in charity, performance of prayers regularly and doing other good deeds, they fear that their good deeds might remain unaccepted by Allah. Hazrat Ayesha wanted to know whether the people mentioned in the Verse were those who commit bad deeds and still fear Allah. In reply, the Prophet of Allah (pbuh) said that the Verse was not about those who commit sins, but was about those Believers who fear Allah even after performing good deeds, and further said that such were the people who hasten towards good deeds. It is understood from this that this is the quality that Islam wants to develop in its followers. A Muslim should never be careless and get contented. Although he has to hope for the good from Allah, but he should never remain complacent and fear the indifference of Allah. Only such people march ahead in the performance of good deeds. Even after performing a great

number of good deeds, they feel that they have not done much and there are many things that have remained undone. In spite of his numerous discoveries, Isaac Newton has admitted that what he had discovered was very miniscule compared to the things which had remained undiscovered. He said: *"I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself now and then in finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."* Similarly, when a Muslim thinks about the tasks that he had to do and those which he could not do because of negligence, or might have done them defectively, his fears will be exactly as have been described in the Holy Quran.

After describing the likable quality of the righteous servants of Allah, it has been mentioned that these were the people who always hasten to perform the good deeds.

(۱۲) وَ عَنْ مُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إصْبَعَهُ فِي الْيَمِّ
فَلْيَنْظُرَ بِمَ يَرْجِعُ- (مسلم)

(12) Hazrat Mustaurid bin Shaddad says that he heard the Prophet of Allah (pbuh) saying: "By Allah, the similitude of the world against the Hereafter is such as one amongst you dipping a finger in the sea and seeing how much water has come out with it." [Muslim]

Explanation: That is, the world is as worthless compared to the Hereafter as the water on the finger compared to the water in the sea. The Prophet (pbuh) has given this example just to explain this fact. Otherwise, even this comparison does not fit the reality. The Hereafter is everlasting and the world is limited and temporal. The thing which is temporal cannot be compared with the thing which is everlasting. Hence, preferring the world over the Hereafter is foolishness.

(۱۳) وَ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ كَانَتْ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَفَى كَافِرًا مِنْهَا شَرْبَةً.

(احمد، ترمذی، ابن ماجہ)

(13) It is narrated by Hazrat Sahl bin Sa'ad that the Prophet of Allah (pbuh) said: "If the worth of the world in the sight of Allah were to be even equivalent to the wing of a mosquito, He would never have given a sip of water from it to any Unbeliever." [Ahmed, Tirmizi, Ibn Maaja]

Explanation: Since the world is worthless compared to the Hereafter, even the Unbelievers and the disobedient are allowed to enjoy it. However, in the Hereafter, they will not be allowed even a drop of water to quench their thirst.

(۱۴) وَ عَنْ عُمَرَ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَدْ أَذْغَ اللَّهُ أَدْعُ اللَّهَ فَلْيُوسِّعْ عَلَى أُمَّتِكَ فَإِنَّ الْفَارِسَ وَالرُّومَ قَدْ وَسَّعَ عَلَيْهِمْ وَمَنْ لَا يَعْبُدُونَ اللَّهَ فَقَالَ أَوْفَى هَذَا أَنْتَ يَا ابْنَ الْخَطَّابِ أُولَئِكَ قَوْمٌ عَجَلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ فِي رِوَايَةٍ أَمَّا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ.

(بخاری، مسلم)

(14) It is narrated by Hazrat 'Umar: "Once I called upon the Prophet of Allah (pbuh). He was lying on a rough mat and there was no bed between him and the mat. The mat had left its marks on his side. He was reclining on a pillow made out of skin and stuffed with palm fibers. I said: "O Prophet of Allah, make supplication to Allah to bestow ample favours on your Ummah (Brotherhood); there Persia and Rome have been granted riches although they do not worship and serve Allah." He said: "Do you still think so, O son of Khattab? These are those people who have been bestowed with the riches in this worldly life itself (they will not get anything in the Hereafter)." In another narration (he reported to have said): "Are you not contented that for

them be the world and for us be the Hereafter." [Bukhari, Muslim]

Explanation: The Prophet of Allah (pbuh) had always preferred the Hereafter over the world. He always kept in view only the desire for the Hereafter and the Good Pleasure of Allah. He never tried to earn riches of the world and never liked life of comfort and luxury. Hazrat Ayesha says that the household of Muhammad (pbuh) had never eaten a full meal of barley bread for two days continually until his death. (Bukhari, Muslim)

(١٥) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَ جَنَّةُ الْكَافِرِ.

(مسلم)

(15) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The world is a prison for the Believer and a Paradise for the Unbeliever." [Muslim]

Explanation: That is, compared to the life that a Believer gets in the Hereafter, the life in this world is like a prison. A prisoner always desires to be released from the prison and go back to his home. Similarly, those who have realised the real nature of the world will never get enamoured with it. They live in this world thinking and desiring the Paradise in the Hereafter which Allah has promised for His obedient servants. Contrary to this, for the Unbeliever, who gets nothing in the Hereafter, the world is everything for him; it is his Paradise. He can enjoy the world as much as he wants, but in the Hereafter he has to face such punishment which he cannot even imagine here.

(١٦) وَ عَنْ عَمْرِو بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَوَّ اللَّهُ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ وَ لَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمْ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَ تُهْلِكَكُمْ كَمَا أَهْلَكْتُهُمْ.

(بخاری، مسلم)

(16) It is narrated by Hazrat `Amr bin `Auf that the Prophet of Allah said: "By Allah, I do not fear onset of poverty on you. But I fear that the world is spread out for you as it had been spread out for the people before you, and you also begin to compete with each other for it as they had competed, and annihilate you as it had annihilated them." [Bukhari, Muslim]

Explanation: That is, I do not fear onset of poverty on you; rather, I fear for you that you might be bestowed with abundance in the world and you might become unmindful of your duties and responsibility and forget the Hereafter and thus get destroyed. Similar was the case with the previous people before you who, when bestowed with abundance, forgot their real objective of life and began worshipping the world which resulted in development of ethical and spiritual evils in them and when their rebellion exceeded the limits, they were annihilated by Allah.

(١٧) وَ عَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَ فِتْنَةُ أُمَّتِي الْمَالُ۔ (ترمذی)

(17) Hazrat Ka'b bin Iyadh says I heard the Prophet of Allah (pbuh) saying: "For every Ummah there is a trial and the trial for my Ummah is the wealth." [Tirmizi]

Explanation: In this Saying, wealth has been described as a trial. In the Holy Quran too wealth and children have been declared as trial (see Ch. 8:28, Ch.64:15); because when people get enamoured with wealth they usually ignore the Truth. Wealth is meant to serve man. However, when man becomes avaricious of wealth, he begins to adore it, and this avarice never ends. In such a situation, man forgets the demands of Faith and Religion of Islam. Therefore, the Prophet of Allah (pbuh) has described wealth as a trial. Only a few people come out of this trial successfully. Such people are in a minority who do not become unmindful of their duties after becoming wealthy and who pay their Zakat and spend their wealth in charity for the benefit of the poor and other collective welfare

schemes. In the present era, many movements are based on economic issues. These movements consider the economic issues as the real and fundamental issue of man's life, which has, instead of solving it, entangled the issue even more.

(۱۸) وَ عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا ذِئْبَانِ جَائِعَانِ أَرْسَلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ.

(ترمذی، دارمی)

(18) It is narrated by Hazrat Ka'b bin. Malik that the Prophet of Allah (pbuh) said: "Two starving wolves that have been left in the midst of sheep will not cause so much destruction to them as man's avarice for the wealth and eminence will cause to his Religion." [Tirmizi, Darmi]

Explanation: The Prophet of Allah has explained the fact with the help of an example that when man cultivates in him the avarice for wealth and eminence, rank and position, he destroys his Religion (Islam). Islam actually teaches man to consider the world as a temporary abode and cultivates in him the consciousness of the grandeur and greatness of Allah. Instead of this, when man begins to cultivate in him the grandeur of the world and a desire for the wealth and rank, he loses his Religion. You cannot expect from such a person that he would fulfill the demands of the Religion and live within its prescribed boundaries.

(۱۹) وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟ قَالُوا يَا رَسُولَ اللَّهِ! مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالٍ وَارِثِهِ. قَالَ فَإِنَّ مَالَهُ مَا قَدَّمَ وَ مَالٍ وَارِثُهُ مَا أَخَّرَ.

(بخاری)

(19) It is narrated by Hazrat Abdullah bin Masood that the Prophet of Allah (pbuh) said: "Who amongst you loves the wealth of his inheritor than his own wealth?" People

said: "O Prophet of Allah, every one of us loves his wealth more than that of his inheritor." He said: "His wealth is that he has sent ahead and the wealth of his inheritor is that which he has left behind." [Bukhari]

Explanation: That is, who likes his wealth to be in possession of his inheritors than his own possession?

That is, no one amongst us loves the wealth of our inheritors more than our own wealth and who wants his inheritors to possess his wealth instead of him.

It means that in reality man's own wealth is that which he has spent in the Cause of Allah and has thus sent ahead to be deposited in the Hereafter; whatever he has left behind is not his wealth but is the wealth of his inheritors. Actually, that person is not to be considered wealthy who has wealth in this world, but wealthy is that person who has deposited his wealth in the Hereafter by spending it in the Cause of Allah.

(٢٠) وَ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ قَالَ: إِذَا مَاتَ الْمَيِّتُ قَالَتِ الْمَلَائِكَةُ مَا

قَدَّمَ وَ قَالَ بَنُو آدَمَ: مَا خَلَّفَ؟ (البهقي في شعب الإيمان)

(20) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When a man dies, the angels ask: what has he sent ahead and the people ask: what has he left behind?" [Baihaqi]

Explanation: It means that after the death the most important thing is not what wealth the deceased has left behind, but it is the good deeds that he had performed and thus stocked them in the Hereafter.

(٢١) وَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ مُرْسَلًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا أُوحِيَ

إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَ أَكُونُ مِنَ التَّاجِرِينَ وَ لَكِنْ أُوحِيَ إِلَيَّ أَنْ سَبِّحَ

بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ -

(شرح السنة)

(21) It is a *Mursal* narration of Hazrat Jubair bin Nufair that the Prophet of Allah said: "I have not been inspired to accumulate wealth and be a trader, but I have been inspired: *"Celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration, and serve thy Lord until there come unto you the Hour that is Certain."* [Sharah al-Sunnah]

Explanation: *Mursal* is that incompletely transmitted Saying of the Prophet which rests on a chain of authorities that goes no further than the second generation after the Prophet (pbuh).

That is, it is not my rank and position and it is not my mission to accumulate wealth and try to become a successful trader; rather what I have been inspired to do is something else.

The Holy Quran, 15:98-99. That is, the real objective of my life is celebrating the praises of Allah and serving and worshipping Him, and I will have to perform this task of serving Allah and prostrating before him till the last breath of my life, and this is the real wealth and capital and not that which the worldly people consider to be their wealth.

This was not just an oral claim of the Prophet of Allah (pbuh); rather, he lived his entire life accordingly. This is one of the proofs of his being the true Prophet of Allah. The extent to which a person follows the footsteps of the Prophet of Allah (pbuh), to that extent he will be considered to have succeeded in his life.

(٢٢) وَ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَتْ الْآخِرَةُ مَمَّةً جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَ جَمَعَ لَهُ شَمْلَهُ وَ آتَتْهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ وَ مَنْ كَانَتْ الدُّنْيَا مَمَّةً جَعَلَ اللَّهُ ِفَقْرَهُ بَيْنَ عَيْنَيْهِ وَ فَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قَدَّرَ لَهُ - (ترمذی، دارمی، احمد)

(22) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "To the one whose intention is to seek the Hereafter, Allah grants him contentment of heart and unites all his disunited state of affairs; the world comes to him but it would be ignominious in his sight. And to the one whose intention is to seek the world, Allah brings poverty in front of his eyes and scatters his state of affairs, and he gets the world only as much as he has been destined to get." [Tirmizi, Darmi, Ahmed]

Explanation: That is, he will always have the fear of poverty and will be devoid of contentment. In spite of all these troubles and after losing contentment of heart, he will get only that much out of the world as has been destined for him by Allah. This Saying has also been reported by Imam Ahmed and Darmi through Hazrat Abaan and Hazrat Zaid bin Thabit Ansari respectively.

(۲۳) وَ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: أَغْبَطُ أَوْلِيَائِي عِنْدِي
 الْمُؤْمِنُ خَفِيفُ الْحَازِ ذُو حَظٍّ مِّنَ الصَّلَاةِ أَحْسَنَ عِبَادَةَ رَبِّهِ وَ
 أَطَاعَهُ فِي السِّرِّ وَ كَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالأَصَابِعِ وَ
 كَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَى ذَلِكَ ثُمَّ نَقَرَ بِأَصْبَعَيْهِ فَقَالَ عَجَلْتُ
 مَمِيتُهُ قُلْتُ بَوَاكِئِهِ قُلْتُ ثُرَاتُهُ۔
 (احمد، ترمذی، ابن ماجه)

(23) It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "Only that Believer amongst my friends is worthy of envy who is lightly endowed, has a share in the Prayers (*Salat*), serves his Lord excellently, and obeys Him in secret, is unknown to the people, will not be pointed out with fingers, has the sustenance which is sufficient (for existence) and he is contented with it." Then he snapped his hand and said: "His death hastens, he has only a few women who weep for him, and his inheritance is also small." [Ahmed, Tirmizi, Ibn Maaja]

Explanation: It is evident from this Saying that the valuable thing in man's life is not the abundance of wealth with him, because of which he is famous and people point out that

he is such and such a person. Rather, the valuable thing is his relationship with his Lord. If this relationship is on the correct footing, then his life is worthy of envy. If such a man has been lightly endowed with the worldly goods, he will be able to give more time in fulfilling his religious responsibilities, will be able to serve and worship Allah more and more, and when death approaches him to take him away he can arrive at the Hereafter lightly burdened; neither will there be any quarrel with regard to his inheritance nor will there be any problem with regard to the weeping women.

(٢٤) وَ عَنْ أَبِي هُرَيْرَةَ وَ أَبِي خَلَادٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا رَأَيْتُمُ الْعَبْدَ يُعْطَى زُحْمًا فِي الدُّنْيَا وَ قِلَّةَ مَنْطِقٍ فَاقْتَرِبُوا مِنْهُ فَإِنَّهُ يُلْقَى الْحِكْمَةَ.
(البهقي في شعب الإيمان)

(24) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When you see a servant (of Allah) having bestowed with indifference towards worldly things and taciturnity, then get closer to him because wisdom descends on him." [Baihaqi]

Explanation: Such a person would be a realist. His talks will be full of wisdom. Availing companionship of such a person will have a favourable effect on man. On the other hand, a careless person who is avaricious of the worldly things will be careless about what he talks and his companionship will be quite harmful. However, the companionship of a person on whom descends wisdom will be quite beneficial and, therefore, the Prophet of Allah (pbuh) is advising to become a companion of such a person.

This Saying shows that showing undue interest in the world and indulging in useless and loose talk act as poison for the spiritual life. Useless talk and undue love for the worldly things kills the heart and dims its light and will not remain fit for the descent of wisdom. Wisdom, in reality, is a great gift from Allah which leads to acquisition of many

good things. The Holy Quran says: "He (Allah) grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing." (2:269)

(٢٥) وَ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا زُهِدَ عَبْدٌ فِي الدُّنْيَا إِلَّا أَتَتْهُ اللَّهُ الْحِكْمَةُ فِي قَلْبِهِ وَ انْطَقَ بِهَا لِسَانَهُ وَ بَصُرَهُ عَيْنُ الدُّنْيَا وَ دَوَّأَهَا وَ أَخْرَجَهُ سَالِمًا إِلَى دَارِ السَّلَامِ- (البيهقي في شعب الايمان)

(25) It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) said: "Any servant (of Allah) who adopts indifference towards worldly things, Allah will grow in his heart wisdom and he will articulate it by his tongue; will make him comprehend the deficiencies of the world and their cure; and will take him out from it safe and sound towards the Abode of Peace (Paradise)." [Baihaqi]

Explanation: That is, when the servant of Allah shows indifference towards the worldly things and adopts a god-fearing life, Allah cultivates in his heart wisdom, and words of wisdom begin to come out of his tongue and pen which benefits the other people too. He is also given insight about the deficiencies and ills of the world and with that insight he is able to cure all such diseases. He will also be a source of guidance to others. In the end, with Allah's Grace and Mercy, he is taken away from the world with his Faith intact and is admitted into the Paradise which is an abode of peace and tranquillity free from all kinds of fears and miseries.

(٢٦) وَ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ بِهِ إِلَى الْيَمَنِ قَالَ: إِيَّاكَ وَالتَّنْعَمَ فَإِنَّ عِبَادَ اللَّهِ لَيَسُوءُوا بِالْمَتَنَعِمِينَ- (احمد)

(26) It is narrated by Hazrat Ma'az bin Jabal that when the Prophet of Allah (pbuh) sent him towards Yemen, he said: "Beware of luxurious life, because the servants of Allah do not lead a life of ease and comfort." [Ahmed]

Explanation: That is, those who are truly the Servants of Allah will always keep in view the Hereafter and try to work

for it. They do not lead a life of ease and comfort; they always worry about the life in the Hereafter. If man really worries about the Hereafter, he will have little time for comfort and luxury and he will be engaged in preparing for the Hereafter. Even though he makes use of Allah's gifts in the world but it will not be in the manner a worldly man uses them. Rather, he makes use of them like an honest and responsible person and he will always remember that he has to account for all the gifts that he has used in the world.

(٢٧) وَ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَائِلِ وَلَا بِإِضَاعَةِ الْمَالِ وَلَكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِمَّا فِي يَدَيِ اللَّهِ وَ أَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أَصَبْتَ بِهَا أَرْغَبَ مِنْكَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ.

(ترمذی، ابن ماجہ)

(27) It is narrated by Hazrat Abu Zar that the Prophet of Allah (pbuh) said: "Making lawful things unlawful for himself and wasting wealth is not renouncement of the worldly things (*Zuhd*). Rather, the renouncement of the worldly things is trusting more what is with Allah than what is in your hand, and when you face with a difficulty, its rewards becomes so coveting for you that you begin to desire that it remains with you." [Tirmizi, Ibn Maaaja]

Explanation: That is, some people think that giving up completely all comforts and gifts granted by Allah is *Zuhd* (showing indifference to worldly things). The Prophet of Allah (pbuh) has corrected this wrong notion and has informed us that *Zuhd* is not an external thing but is actually shows the nature of man's Faith that whether man trusts those things that he possesses more or trusts those things that Allah possesses and which He has promised for His obedient servants; in fact he should have a fervent desire for it. If man cultivates this quality in him, naturally he will be able to get rid of the devotion to the world and to the luxurious life. He will try to become eligible for those

things that Allah possesses and he will always trust the Benevolence of Allah and His inexhaustible treasures rather than the worldly things that are bound to perish.

The other sign of *Zuhd* described in the Saying is that when encountered with a difficulty, man begins to covet the reward that he is expected to get because of that difficulty rather than the feeling that he should not have encountered the difficulty in the first place. Man can cultivate this feeling only when he prefers the Hereafter to the comforts and luxuries of this world. Always keeping in view the Hereafter is the foundation stone of *Zuhd*. It should be clarified here that this Saying does not teach that man should desire and invite troubles and difficulties in his life; rather, the Saying stresses the fact that man should reach and covet for the rewards of the Hereafter rather than the luxuries of life in this world.

(۲۸) وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اَللّٰهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوْتًا وَ فِي رَوَايَةٍ كَفَافًا۔
(بخاری، مسلم)

(28) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) used to pray: "O Allah, make the subsistence of the followers of Muhammad enough to meet their requirement." [Bukhari, Muslim]

Explanation: That is, grant them that much subsistence that is enough to meet all their requirements. It is understood from this Saying that if a person gets enough subsistence to meet his needs, he should thank Allah for that.

(۲۹) وَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ النَّبِيَّ ﷺ قَالَ: اِثْنَانِ يَكْرَهُهُمَا ابْنُ اٰدَمَ يَكْرَهُ الْمَوْتَ وَالْمَوْتُ خَيْرٌ لِّلْمُؤْمِنِ مِنَ الْفِتْنَةِ وَ يَكْرَهُ قِلَّةَ الْمَالِ وَ قِلَّةُ الْمَالِ اَقْلُّ لِلْحِسَابِ۔
(احمد)

(29) It is narrated by Hazrat Mahmud bin Labeed that the Prophet of Allah (pbuh) said: "There are two things which man dislikes. He dislikes death although death for

the Believer is better than the trial, and he dislikes paucity of wealth although paucity of wealth shortens appraisal of accounts: (in the Hereafter).” [Ahmed]

Explanation: Instead of facing a trial, it is better for man to face death so that he could get protection from all sorts of trial and tribulations. Although, paucity of funds sometimes irks the man, he has to understand that excess of wealth brings with it responsibilities and trials. If the wealth is less, appraisal of his accounts will also be short in the Hereafter and he will be able to get over this difficult stage very quickly.

(٣٠) وَ عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ نَامَ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَّرَ فِي جَسَدِهِ فَقَالَ ابْنُ مَسْعُودٍ يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَنَا أَنْ نَبْسُطَ لَكَ وَ نَعْمَلَ، فَقَالَ: مَا لِي وَ لِلدُّنْيَا وَمَا أَنَا وَالدُّنْيَا إِلَّا كَرَاحِيْبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَ تَرَكَهَا.

(احمد، ترمذی، ابن ماجه)

(30) It is narrated by Hazrat Ibn Masood that (once) the Prophet of Allah (pbuh) had slept on a mat. When he rose, he had marks of the mat on his body. (Noticing this) Hazrat Ibn Masood said: “O Prophet of Allah, if you order us we will spread out a bed for you or do a similar thing.” He said: “What concern do I have with the world? My relationship with the world is just like a horseman who takes shelter under a tree and then proceeds (towards his destination) after leaving it.” [Ahmed, Tirmizi, Ibn Maaja]

Explanation: That is, when the world is not our final destination, why should we unnecessarily worry about obtaining comforts here? A horseman who stops under a tree to take rest never tries to build a rest house under the tree. He will be more concerned with reaching his destination. Therefore, the prudent thing is to spend more time to build our Hereafter than acquiring more luxuries and comforts in the world at the cost of the Hereafter.

(٣١) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَغْبَطَنَّ فَاجِرًا بِنِعْمَةٍ فَإِنَّكَ لَا تَدْرِي مَا هُوَ لَاقِي بَعْدَ مَوْتِهِ إِنَّ لَهُ عِنْدَ اللَّهِ قَاتِلًا لَا يَمُوتُ.
(البغوى فى شرح السنة)

(31) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Do not be envious over the comforts and luxuries of a wicked person, because you do not know what he will encounter after his death. Indeed, with Allah, for him is such a killer that never dies."

[Al-Baghvi in Sharah al-Sunnah]

Explanation: That is, it is foolishness to be envious of the luxuries and comforts of such a person who, ultimately, will be burning in the Fire of the Hell. The real thing of concern should be the result in the Hereafter and not the temporary luxuries and comforts of the world. No one becomes envious of the comforts and the choicest meals provided to the person who is soon to be hanged. Similar is the case with those who disobey Allah and rebel against Him. If they get any comforts in this world, they are just like the comforts and choicest meals provided to the death row prisoners. No one covets such facilities and comforts, because everyone will be aware of the final outcome. The word "killer" used in this Saying probably means the Fire of the Hell which never dies down.

(٣٢) وَ عَنْ مُعَاوِيَةَ أَنَّهُ كَتَبَ إِلَى عَائِشَةَ أَنْ أَكْتُبِي إِلَى كِتَابًا تُوصِيَنِي فِيهِ وَلَا تُكْثِرِي فَكَتَبَتْ: سَلَامٌ عَلَيْكَ أَمَا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ التَّمَسَّ رِضَى اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مَوْنَةَ النَّاسِ وَمَنْ التَّمَسَّ رِضَى النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ وَالسَّلَامُ.
(ترمذى)

(32) It is narrated by Hazrat Mawiah that he wrote to Hazrat Ayesha and requested her to advise him which is not too long. Hence, she wrote: "Peace be upon you! Now then, I have heard the Prophet of Allah saying that: "One who wants to please Allah by displeasing the people, Allah will free him from worrying about the people, and the one

who wants to displease Allah by pleasing the people, Allah will hand over him to the people." And peace (be upon you)." [Tirmizi]

Explanation: Although the Saying of the Prophet of Allah (pbuh) quoted by Hazrat Ayesha in her letter is quite brief but is full of meaning. The gist of the Saying is that man should worry about acquisition of the Good Pleasure of Allah both in this world and in the Hereafter. He should perform all those deeds which pleases Allah and should not care if people get displeased with him. When he does so, Allah will free him from the clutches of the people and will fulfil all his requirements in such a way that he cannot even imagine. However, if he is not concerned with pleasing Allah and is more concerned with pleasing the people, Allah hands him over to the people and such a person will never be able to free himself from their bondage. Deprived of the protection of Allah, he will be handed over to them who are as weak as himself.

(۳۳) وَ عَنْ أَبِي مُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ طَلَبَ الدُّنْيَا حَلَالًا اسْتَعْفَافًا عَنِ الْمَسْئَلَةِ وَ سَعْيًا عَلَى آئِلِهِ وَ تَعَطُّفًا عَلَى جَارِهِ لَقِيَ اللَّهَ تَعَالَى يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَ مَنْ طَلَبَ الدُّنْيَا حَلَالًا مُكَابِرًا مُفَاخِرًا مُرَائِيًا لَقِيَ اللَّهَ تَعَالَى وَ هُوَ عَلَيْهِ غَضَبَانٌ -

(البهقي في شعب الايمان)

(33) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The person who wants to acquire lawfully (goods of) the world in order to refrain himself from begging, provide sustenance and comforts for his family, and show compassion to his neighbours, he shall meet Almighty Allah in such a fashion that his face will be (illuminating) like a full moon. And the person who wants to acquire lawfully (goods of) the world in order to become wealthy, vainglorious, and ostentatious, shall meet Allah in such a fashion that Almighty Allah shall be infuriated with him." [Baihaqi]

Explanation: It is understood from this Saying that if the intention is right and the objective is virtuous, there is nothing wrong in the acquisition of wealth through lawful means; rather Allah will be pleased with such a person. However, if the objective is to acquire more and more wealth for vainglory and ostentation, even if the wealth is acquired through lawful means, one cannot escape the wrath of Allah on the Day of Judgement, and if one is to accumulate the wealth through unlawful means, the punishments will be even more severe.

(۳۴) وَ عَنْ أَبِي بَكْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ خَيْرٌ؟
قَالَ: مَنْ طَالَ عُمُرُهُ وَ حَسَنَ عَمَلُهُ، قَالَ: أَيُّ النَّاسِ شَرٌّ؟ قَالَ:
مَنْ طَالَ عُمُرُهُ وَ سَاءَ عَمَلُهُ. (احمد)

(34) It is narrated by Hazrat Abu Bakra that a person asked: "O Prophet of Allah, who is the best among the people?" He said: "That person whose life span had been long and whose deeds had been good." He asked: "Who is the most evil among the people?" He said: "That person whose life span had been long and whose deeds had been bad." [Ahmed]

Explanation: Longevity is a great gift if it is accompanied with good deeds. However, if the deeds are not good, this longevity will be a bane instead of a blessing.

(۳۵) وَ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مِنْ شَرِّ النَّاسِ
مَنْزِلَةً يَوْمَ الْقِيَمَةِ عَبْدٌ أَذْهَبَ آخِرَتَهُ بِدُنْيَا غَيْرِهِ. (ابن ماجه)

(35) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "On the Day of Judgement, that person will have the lowest rank who has wasted his Hereafter for the sake of the world of others." [Ibn Maaja]

(۳۶) وَ عَنْ أُمِّ الْعَلَاءِ الْأَنْصَارِيَّةِ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ
لَا أَدْرِي وَاللَّهِ لَا أَدْرِي وَ أَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي وَلَا بِكُمْ. (بخارى)

(36) It is narrated by Hazrat Umm al-'Ala Ansariyah that the Prophet of Allah (pbuh) said: "By Allah, I do not know, I do not know, even though I am the Prophet of Allah, what will be done to me and to you." [Bukhari]

Explanation: That is, the Day of Judgement is so terrifying that it is not possible to have in this world detailed knowledge about what will happen there and through what stages one has to pass through.

(٣٧) وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ وَأَطْلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ. (بخاری و مسلم)

(37) It is narrated by Hazrat Ibn Abbas that the Prophet of Allah (pbuh) said: "I looked into the Paradise and I saw many of its inhabitants to be the indigent, and I looked into the Hell and I saw many of its inhabitants to be women." [Bukhari, Muslim]

Explanation: Intoxicated with the wealth, many persons forget to fulfill their responsibilities and thus become eligible for Hell. The possibilities of the indigent accepting guidance will be more because, generally, they are soft-hearted and their eyes are not covered with the veil of wealth. The women generally adopt an attitude, because of their short-sightedness and temperament, which is not liked by Allah. If they are bestowed with beauty by Allah, they become arrogant, and they do not understand that without good character and conduct just physical beauty has no value. Those women who possess bad character and conduct not only do not thank their husbands, but also do not thank Allah. Because of this, they also cultivate in them the bad habits of backbiting, slandering, envy, hate, etc. which take them to the Hell without they having an inkling about it.

FAITH AND ISLAM

Effects and Results of Faith

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَ أَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ - (بخاری و مسلم)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Faith has more than seventy segments. The loftiest among them is saying *La Ilaha Illallah* (There is no god except Allah), and the lowest among them is removing a harmful substance from the path, and shyness is also a segment of Faith." [Bukhari, Muslim]

Explanation: There are many segments of Faith. Faith demands that it should manifest in every segment of human life. Right from the ideology to every kind of minor or major good deeds, Faith should run in them like the soul in a body. From the Faith, an ethical entity comes into being and then from that ethics comes into being the practical life. Faith is just like a seed which takes root in human soul from which a tree of practical life grows with numerous branches and leaves. The Islamic teaching of belief in Oneness of God and worship of One True God does not confine to a limited segment of human life, but encompasses every segment of individual and collective human life. Islam has such a beautiful synthesis of Faith, ethics and actions that every intellectual and right-thinking person is forced to acknowledge it.

(۲) وَ عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا الْإِيمَانُ؟ قَالَ: إِذَا مَرَّتْكَ حَسَنَتُكَ وَ سَاءَتُكَ سَبَيْتُكَ فَأَنْتَ مُؤْمِنٌ قَالَ: يَا رَسُولَ اللَّهِ: فَمَا الْإِثْمُ قَالَ: إِذَا حَاكَ فِي نَفْسِكَ شَيْءٌ فَدَعَهُ. (احمد)

(2) It is narrated by Hazrat Abu Umama that a person asked the Prophet of Allah (pbuh): "What is Faith?" He said: "When your good deed makes you happy and your bad deed saddens you, you are a Faithful." He asked: "What is sin?" He said: "When a thing creates anxiety and suspicion in your heart, give it up." [Ahmed]

Explanation: This Saying shows us that there is a deep relationship between Faith and man's actions. It is the Faith that gives happiness on the performance of good deeds and grief on the commitment of bad deeds.

(۳) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ خَلَوةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَ رَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَ أَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَ أَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ. (بخاری، مسلم)

(3) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "When a person has three things in him, he has found sweetness of Faith: that Allah and His Prophet should be more dearer to him than everybody else; that his love for a person should not be but for the sake of Allah; reverting back to the Unbelief should be as loathsome for him as getting thrown into the fire." [Bukhari, Muslim]

Explanation: This Saying clearly describes the full effects and results of real Faith. Complete Faith results in spiritual comfort and relish. The three things that have been described in this Saying are signs of complete Faith. When the importance of love of Allah and His Prophet gets manifested on the Believer, Allah and His Prophet become the most adorable entities for him. He becomes a true

servant of Allah and his life pivots around the entity of Allah. Acquiring Allah's Good Pleasure becomes more important than his own life and he gets real comfort in such a feeling. He will cultivate friendship and enmity only for the sake of Allah. Whatever acts he performs, he will perform for Allah alone and his programme of life will be based only on the ordinances of Allah. He will have such a strong Faith that reverting back to the life of Unbelief will be as loathsome for him as getting thrown into the fire, because Unbelief ruins the human nature and its result in the Hereafter will be nothing but fire of the Hell.

(۴) وَ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ:
ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ
رَسُولًا. (مسلم)

(4) It is narrated by Hazrat `Abbas bin Abdul Muttalib that he heard the Prophet of Allah (pbuh) saying: "That person tasted the taste of Faith who accepted Allah being the Lord, Islam being the Religion, and Muhammad being the Prophet." [Muslim]

Explanation: This Saying tells us that Faith is not a tasteless thing; rather, it is a thing which provides spiritual comfort and relish. We call that thing relishing which fulfils all our ambitions and natural desires. Faith is indeed a very important necessity of human life, without which man is deprived of a great gift. It is another thing that he might not realise it. A person, who has complete Faith, cannot remain ignorant of its taste. Man can achieve the real and complete Faith only when he acquires the knowledge about the Religion of Islam and the greatness of the Prophethood. When he has such kind of knowledge, then it becomes impossible for him not to accept, with his heart and soul, Allah as his Lord, Islam as his Religion, and Muhammad (pbuh) as his Prophet and guide. Acceptance of the Lordship of Allah is the call of human nature. Islam is that natural Guidance which fulfils all the demands of the human nature, and Hazrat Muhammad (pbuh) is that

Leader who guides mankind towards the natural Path of the human life.

(۵) وَ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ أَفْضَلِ الْإِيمَانِ، قَالَ: أَنْ تُحِبَّ لِلَّهِ وَ تُبْغِضَ لِلَّهِ وَ تُعْمَلَ لِسَانَكَ فِي ذِكْرِ اللَّهِ قَالَ: وَ مَاذَا يَا رَسُولَ اللَّهِ! قَالَ: وَ أَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ. (احمد)

(5) Hazrat Maaz bin Jabal says that he asked the Prophet of Allah (pbuh) about the more excellent Faith. He said: "That is you love someone for the sake of Allah and hate someone for the sake of Allah and keep your tongue engaged in the remembrance of Allah." He (Hazrat Maaz) asked: "What else O Prophet of Allah?" He said: "And that you like for others what you like for yourself, and dislike for others what you dislike for yourself." [Ahmed]

Explanation: It means that the loftiest status of Faith is that man's relationship with Allah and His servants should be on correct footing. His heart should be filled with the love of Allah and his tongue should be always engaged in the remembrance of Allah. Behind his every intention and action, there should be only the passion to achieve Allah's Good Pleasure. His friendship, his enmity, his love and his hate, everything should be in accordance with the Will of Allah, and he should lead his life in such a way that it should revolve around the intention to acquire Allah's Good Pleasure.

(۶) وَ عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَحَبَّ لِلَّهِ وَ أَبْغَضَ لِلَّهِ وَ أَعْطَى لِلَّهِ وَ مَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ. (ابوداؤد)

(6) It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "Whosoever loved for the sake of Allah and hated for the sake of Allah, and gave for the sake of Allah and held back for the sake of Allah, he perfected (his) Faith." [Abu Dawood]

Explanation: It is understood from this Saying that one can call his Faith perfect only when it has moulded into his practical life. When the Faith is defective, the defect reflects in man's practical life.

(٧) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا. أَحْسَنُهُمْ خُلُقًا.

(ابوداؤد، دارمی)

(7) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The perfect Faith among the Faithful is of that person whose character is better among them." [Abu Dawood, Darmi]

Explanation: Man's character and conduct is the clear indication of his Faith. If someone's Faith has not raised the standard of his character and conduct, it means that his Faith is still defective. As the quality of his Faith improves so also improves his character and conduct. That person amongst the people who has a perfect Faith will also have a perfect character and conduct.

(٨) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ، وَ الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ، هَذَا لَفْظُ الْبُخَارِيِّ وَ مُسْلِمٍ قَالَ إِنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ أَيُّ الْمُسْلِمِينَ خَيْرٌ؟ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ.

(بخاری، مسلم)

(8) It is narrated by Hazrat Abdullah bin `Amr that the Prophet of Allah (pbuh) said: "Muslim is that person from whose tongue and hands the other Muslims are safe, and a migrant (*Muhajir*) is that person who has abandoned all those things that Allah has forbidden." These are the words of Bukhari; it is stated in Muslim that: "A person asked the Prophet of Allah (pbuh): "Who is a better Muslim?" He said: "That person from whose tongue and hand the Muslims are safe." [Bukhari, Muslim]

Explanation: That is, the one who neither hurts any Muslim through his tongue, nor cause pain and injury through his hand, is the true Muslim.

That is, migration does not mean just abandoning home and property in the Cause of Allah; rather, it also means abandoning all those things which Allah dislikes and has forbidden.

(٩) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ، وَ الْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَ أَمْوَالِهِمْ رَوَاهُ التِّرْمِذِيُّ وَ النَّسَائِيُّ وَ زَادَ الْبَيْهَقِيُّ فِي شُعَبِ الْإِيمَانِ بِرَوَايَةٍ فَضَالَةٍ الْكَامِلِ وَ الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَ الْمُهَاجِرُ مَنْ هَجَرَ الْخَطَايَا وَ الذُّنُوبَ۔
(ترمذی، نسائی، بیہقی)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Muslim is that person from whose tongue and hand the other Muslims are safe; and the Faithful is that person from whom the lives and properties of the people are safe." This is the narration of Tirmizi and Nasai; the Baihaqi in the *Shu'bal Iman* has narrated from Hazrat Fuzala these additional words: "And the *Mujahid* (striver in the Cause of Allah) is that person who obeyed Allah and strived against his soul, and *Muhajir* is that person who abandoned mistakes and sins." [Tirmizi, Nasai, Baihaqi]

Explanation: That is, he does not shed the blood of other people unlawfully, nor does he destroy their properties. People should not have any kind of apprehension from him.

That is, the real Mujahid is that person who defeats his soul and makes him obedient of Allah. It is understood from this Saying that Jihad is not fought only in the battle field, but continues all the time in man's life.

(١٠) وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَثَلَ الْمُؤْمِنِ كَمَثَلِ الْقِطْعَةِ مِنَ الذَّهَبِ نَفَخَ عَلَيْهَا صَاحِبُهَا فَلَمْ يَغْيَرْ وَلَمْ تَنْقُصْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَثَلَ الْمُؤْمِنِ كَمَثَلِ النَّحْلَةِ أَكَلَتْ طَيْبًا وَ وَضَعَتْ طَيْبًا وَ وَقَعَتْ فَلَمْ تَكْثُرْ وَلَمْ تُفْسِدْ.

(احمد)

(10) It is narrated by Hazrat Abdullah bin 'Amr bin al-'Aas that he heard the Prophet of Allah (pbuh) saying: "By the Entity in Whose Hand is Muhammad's life, the similitude of the Believer is like a piece of gold whose owner heated it up and it did not change nor decreased. By the Entity in Whose Hand is Muhammad's life, the similitude of the Believer is like a bee which sucked the juices of good flowers and produced excellent honey, and did not break or spoiled the branch on which it sat." [Ahmed]

Explanation: That is, a Believer is as pure as pure gold; when heated it neither changes its colour nor its weight. A Believer consumes only clean food obtained through lawful means, and nothing manifests from him except the good things and he never harms anyone.

(١١) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ حُسِنَ إِسْلَامُهُ الْمَرْءُ تَرَكَهُ مَا لَا يَغْنِيهِ.

(ابن ماجه، ترمذى، يهقى فى شعب الايمان)

(11) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "It is in the goodness of man's Islam that he abandons all useless things." [Ibn Maaja, Tirmizi, Baihaqi]

Explanation: The more excellent and complete the Faith of man, the more excellent will be his morality and good deeds. If man gives up useless things, it is the proof that his religious life is better. Fulfilling the demands of Religion and Faith, man actually fulfils the demands of his nature. By following the teachings of Islam man brings in

excellence in his life, and by disobeying the Islamic teachings he ruins his life. It is written in the Bible: "Man shall not live on bread alone, but on every word that comes from the mouth of God." (Mathew, 4:4) That is, only the ordinances of Allah gives life to man. This fact has been stated in the Quran thus: "Can he who was dead, to whom We gave life, and a Light whereby He can walk amongst men, be like him who is in the depths of darkness, from which he can never come out?" (6:122) In this Verse Faith has been described as the life and the obedience of Allah's ordinances as walking in the light; both things complement each other.

(۱۲) وَ عَنْ أَنَسٍ قَالَ: فَمَا خَطَبَنَا رَسُولُ اللَّهِ ﷺ إِلَّا قَالَ: لَا

إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ۔ (بہقی فی شعب الایمان)

(12) It is narrated by Hazrat Anas that it rarely happened that the Prophet of Allah (pbuh) has addressed us and he has not said: "He has no Faith who has no honesty in him, and he has no Religion (of Islam) who does not keep his promise." [Baihaqi]

Explanation: That is, true Faith demands that man should be honest and fulfill his promises. There is no relationship between real Faith and dishonesty, embezzlement and cheating. The Faith of such a person is weak and defective who claims that he believes in Allah and His Prophet and still is unmindful of his promises and is dishonest in his dealings.

(۱۳) وَ عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! مَا الْإِسْلَامُ؟

قَالَ طَيِّبُ الْكَلَامِ وَ إِطْعَامُ الطَّعَامِ، فَقُلْتُ: مَا الْإِيمَانُ قَالَ: الصَّبْرُ

وَالسَّمَاحَةُ، قُلْتُ: أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ

لِسَانِهِ وَ يَدِهِ قُلْتُ: أَيُّ الْإِيمَانِ أَفْضَلُ؟ قَالَ: خُلُقٌ حَسَنٌ، قَالَ:

قُلْتُ: أَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ طَوْلُ الْقُنُوتِ، قَالَ: قُلْتُ أَيُّ

الْهِجْرَةِ أَفْضَلُ؟ قَالَ: أَنْ تَهْجَرَ مَا كَرِهَ رَبُّكَ، قَالَ فَقُلْتُ فَأَيُّ

الْجِهَادِ أَفْضَلُ؟ قَالَ مَنْ عَقَرَ جَوَادُهُ وَ أَمْرِنَق دَمُهُ، قَالَ: قُلْتُ: أَيُّ السَّاعَاتِ أَفْضَلُ؟ قَالَ جَوْفُ اللَّيْلِ الْآخِرِ- (احمد)

(13) Hazrat `Amr bin `Abasa says: "I asked, O Prophet of Allah, what is Islam?" He said: "Pleasant talk and feeding of the food." I asked: "What is Faith?" He said: "Patience and magnanimity." I asked: "Which Islam is the best?" He said: "(Of that person) from whose tongue and hand the Muslims are safe." I asked: "Which Faith is the best?" He said: "Excellent character." I asked: "Which prayer is the best?" He said: "Which has lengthy devotedness." I asked: "Which migration is the best?" He said: "Abandoning those things that your Lord dislikes." Thereafter I asked: "Whose *Jihad* is the best?" He said: "Of that person whose horse got killed and his blood spilled." I asked: "Which hour is the best?" He said: "The last half of the night." [Ahmed]

Explanation: That prayer is the best prayer which is performed with lengthy recitation of the Holy Quran and with complete humility and submissiveness.

(١٣) وَ عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: الْحَيَاءُ وَالْعِي شُعْبَتَانِ مِنَ الْإِيمَانِ وَالْبَذَاءُ وَالْبَيَانُ شُعْبَتَانِ مِنَ النِّفَاقِ- (ترمذی)

(14) It is narrated by Hazrat Abu Umama that the Prophet of Allah (pbuh) said: "Modesty and mildness are the two segments of Faith, and bawdiness and impudence are the two segments of hypocrisy." [Tirmizi]

Explanation: A Believer cannot be attributed with the qualities of bawdiness and impudence; these are the attributes of a hypocrite. Modesty, respecting and behaving decently with others are the traits of Faith. Faith encompasses all the civilized characteristics. Deprived of Faith, man is sure to invite ruination.

(۱۵) وَ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَيْسَ

الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَ جَارُهُ جَائِعٌ إِلَى جَنْبِهِ۔ (البیهقی فی شعب الایمان)

(15) It is narrated by Hazrat Ibn Abbas that he has heard the Prophet of Allah (pbuh) saying: "That person is not a Believer who eats his fill and his neighbour next to him remains hungry." [Baihaqi]

Explanation: There is a deep relationship between man's Faith and his character and conduct. It is against man's Faith that he eats his fill and allows his neighbour to starve.

(۱۶) وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ تَعَالَى

قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ إِنَّ اللَّهَ تَعَالَى

يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ مَنْ لَا يُحِبُّ وَلَا يُعْطِي الدِّينَ إِلَّا مَنْ

أَحَبَّ فَمَنْ أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ أَحَبَّهُ وَالَّذِي نَفْسِي بِيَدِهِ لَا

يُسْلِمُ عَبْدٌ حَتَّى يُسْلِمَ قَلْبُهُ وَ لِسَانُهُ وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ

بَوَاقِيهِ۔ (احمد)

(16) It is narrated by Hazrat Ibn Masood that the Prophet of Allah (pbuh) said: "Allah has divided morality between you as he has divided your subsistence between you. Indeed, Almighty Allah bestows the world to the one He loves and also to the one He does not love. But He bestows not the Religion (of Islam) except on the one He loves. Hence, Allah loves the one whom He has given the Religion. And by the Entity in Whose Hand is my life, man cannot be a Muslim unless his heart and tongue have not become Muslim, and he cannot be a Believer unless his neighbour is not safe from his wickedness." [Ahmed]

Explanation: In this Saying, the word Religion has been used in place of morality. It means that Religion is nothing but morality. When a person has both morality and religion in his life, it means that Allah has been particularly merciful on him.

Man is said to have accepted Islam in full if his heart and tongue has also become Muslim; he has nothing else in his heart except the passion to obey Allah; nothing comes out of his tongue except the truth; there is no difference between his esoteric and exoteric; and his heart is bereft of all false beliefs and his tongue always acknowledges the Greatness and Lordship of Allah.

(١٧) وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي ذَرٍّ: يَا أَبَا ذَرٍّ أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ؟ قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ الْمُؤَلَّاةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ.
(البهقي في شعب الإيمان)

(17) It is narrated by Hāzrat Ibn `Abbas that the Prophet of Allah (pbuh) asked Hazrat Abu Zar: "O Abu Zar, which branch of Faith is the strongest?" He said: "Allah and His Prophet know better." He (the Prophet) said: "Developing relationship with the people for the sake of Allah, loving someone for the sake of Allah, and cultivating enmity for the sake of Allah." [Baihaqi]

Explanation: It is understood from this Saying that there is a deep relationship of Faith with man's morality and his practical life. If Faith is separated from man's moral and practical life, it becomes a lifeless perception.

(١٨) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ، وَالْبِدْءُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ.

(احمد، ترمذی)

(18) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "Modesty is a part of Faith and its place is in the Paradise; immodesty is evil and the place of evil is in the Hell." [Ahmed, Tirmizi]

Explanation: The eternal residence of the Believers is the Paradise and similarly the eternal residence of the wicked is the Hell. Modesty is part of Faith and the one who adores his Faith should keep away from immodesty and committing bad deeds, because by adopting this attitude

his Faith may get weakened or even it can be taken away from him.

(١٩) وَ عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: إِنَّ الْحَيَاءَ وَالْإِيمَانَ قُرْنَاءُ جَمِيعًا فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ. فِي رَوَايَةِ ابْنِ عَبَّاسٍ فَإِذَا سُلِبَ أَحَدُهُمَا تَبِعَهُ الْآخَرُ.
(البهقي في شعب الایمان)

(19) It is narrated by Hazrat Ibn `Umar that the Prophet of Allah (pbuh) said: "Faith and modesty have been placed together. When one is taken away, the other is also taken away." In the narration of Hazrat Ibn `Abbas it is stated: "When one is taken away, the other also goes away with it." [Baihaqi]

Explanation: That is, as the light is found where a lamp is lit, similarly there is a close relationship between Faith and modesty. If there is no Faith, it is foolishness to expect modesty in a man. Similarly, if there is no modesty in a person, it should be presumed that he does not have Faith or his Faith is very weak and that it does not have any effect in his life.

State of Conviction

(١) عَنْ جَابِرٍ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُدٍ أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟ قَالَ فِي الْجَنَّةِ، فَأَلْفَى تَمَرَاتٍ فِي يَدِهِ ثُمَّ قَاتَلَ حَتَّى قُتِلَ.
(بخاری، مسلم)

(1) It is narrated by Hazrat Jaber that a person asked the Prophet of Allah (pbuh) during the Battle of Uhud: "Kindly tell me, where will I be if I am killed?" He said: "In the Paradise." When he heard this, he threw away the dates that he was eating and fought until he was martyred." [Bukhari, Muslim]

Explanation: Hearing that if he gets killed while fighting in the Cause of Allah he will be admitted into the Paradise,

he hurled himself into the battle field and died fighting. He had a few dates in his hand which he was eating, but he threw them away because the taste of Paradise, which he was promised, had made him oblivious of the taste of the dates.

(٢) وَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلِّكَ السُّيُوفِ، فَقَامَ رَجُلٌ رَثُّ الْهَيْئَةِ فَقَالَ يَا أَبَا مُوسَى أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا؟ قَالَ نَعَمْ. فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ أَقْرَأْ عَلَيْكُمُ السَّلَامَ ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ فَضَرَبَ بِهِ حَتَّى قُتِلَ. (مسلم)

(2) It is narrated by Hazrat Abu Musa that the Prophet of Allah (pbuh) said: "Paradise is under the shade of swords." Hearing this, a shabbily attired person stood up and said: "O Abu Musa, have you yourself heard the Prophet of Allah (pbuh) saying this?" He said: "Yes." Thereafter, he returned to his companions and extending greetings (Salam) to them, and then he broke and threw away the scabbard of his sword and assaulted the enemy and fought till he died." [Muslim]

Explanation: That is, Paradise is assured to those people who fight in the Cause of Allah with their weapons and even lay down their lives.

When that person got convinced that the Prophet of Allah (pbuh) has informed that the Paradise is in the shade of swords and that it is the truth, nothing could stop him from discharging his duty and he fought the enemies so courageously that ultimately he laid down his life in the Cause of Allah.

(٣) وَ عَنْ أَنَسٍ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَ أَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ وَ جَاءَ الْمُشْرِكُونَ فَقَالَ رَسُولُ اللَّهِ ﷺ قُومُوا إِلَى الْجَنَّةِ عَرَضُهَا السَّمَوَاتُ وَالْأَرْضُ قَالَ عُمَيْرُ بْنُ الْحُمَامِ بَخٍ بَخٍ

فَقَالَ رَسُولُ اللَّهِ ﷺ: مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ؟ قَالَ لَا وَاللَّهِ
يَا رَسُولَ اللَّهِ إِلَّا رَجَاءُ أَنْ أَكُونَ مِنَ أَهْلِهَا قَالَ: فَإِنَّكَ مِنْ أَهْلِهَا
قَالَ فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرْنَةٍ فَجَعَلَ يَأْكُلُ مِنْهُنَّ ثُمَّ قَالَ: لَئِنْ أَنَا
حَيِّيتُ حَتَّى أَكُلَ تَمَرَاتِي إِنَّهَا لِحَيَوَةٌ طَوِيلَةٌ قَالَ: فَرُمِيَ بِمَا كَانَ مَعَهُ
مِنَ التَّمْرِ ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ - (مسلم)

(3) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) and his Companions proceeded (for battle) until they reached Badr before the arrival of the polytheists. Then he said (to his Companions): "Stand up for the Paradise whose width is like the width of the earth and the heavens." Hazrat 'Umair bin al-Humam said: Excellent, excellent!" The Prophet of Allah said: "What do you mean by your uttering, excellent, excellent?" He said: "By Allah, just in the hope that I could also be one among its inhabitants, O Prophet of Allah." He said: "You are one among its inhabitants." The narrator says that thereafter Hazrat 'Umair bin al-Humam took out some dates from his quiver and began eating them. Then he said: "If I were to live till such time I finished eating my dates, it would be a lengthy life." The narrator says that uttering this, he threw away the dates which were with him and began fighting the polytheists until he was martyred." [Muslim]

Explanation: This was on the occasion of the Battle of Badr, as is described in the latter part of the Saying. The Battle of Badr took place in Shaban 2 AH. The Muslim army consisted of 319 ill-equipped warriors as against the army of the polytheists which consisted of 1000 fully equipped men. The Prophet of Allah (pbuh) was well aware of the gravity of the situation. He raised his hands and began supplicating Allah loudly: "O Allah, kindly fulfil the promise made by You to me. O Allah, if You annihilate this small group of the People of Islam, You will not be worshipped on the earth." He continued supplicating in this manner so much so that his mantle fell down from his shoulder. (Muslim, as narrated by Hazrat 'Umar bin al-Khattab) In this battle, the Muslims were victorious and the

polytheists were soundly defeated; their seventy men got killed.

The Prophet of Allah (pbuh) excited the Muslims for the battle and informed them that taking lead in the battle is like marching towards the vast Paradise. In the Holy Quran, the vastness of the Paradise has been described and the Muslims have been asked to seek it: *"Be foremost (in seeking) forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers."* (57:21)

That is, he did not want to delay taking part in the battle till he finished eating the dates. The desire for the Paradise was so intense that even a short stay was not desirable for him. The time required to eat the dates was like a long span of life for him and hence he threw away the dates and assaulted the polytheists in such a fashion that he was ultimately martyred.

Here we have mentioned only a few narrations from which it can be gauged the state of man's heart when conviction sets in it. Numerous incidents in the lives of the Companions of the Prophet show that they had the desired state of faith and conviction in them. When man has the conviction and always keeps the objective of life in his sight, his passion and feelings become quite different from other people. The thing which other people consider laborious, he considers it to be the purpose of his very life. The action which others consider dry and tasteless, he considers it to be the most lovable profession of his life. It is a fact that when a person considers a thing his purpose of life and the goal to achieve, he becomes more sensitive towards it. Although devotion to a purpose gets manifested in the fields of knowledge, art, trade, etc., but it gets manifested even more in the world of ethics and religion. Those people who considered ethics and religion as their purpose of life and believed in the promises made by Allah, their lives changed altogether. Men of blood and flesh looked like creatures of another world. They have bestowed to the world that light through their character and

conduct, which the humanity requires every moment of its existence. Their Faith had granted them such broadmindedness and such contentment of heart that just its perception puts the souls into a state of ecstasy.

On the occasion of the Battle of Tabuk, Hazrat Abu Bakr brought all his wealth and gave it to the Prophet of Allah (pbuh) as his contribution towards the war chest. When asked by the Prophet of Allah (pbuh) what he had left for his household, Hazrat Abu Bakr replied that he had left behind at home Allah and His Prophet. Our homes get flourished by Allah and His Prophet and not by wealth and other goods of comforts and luxury. Our true Faith demands that we should always be ready to sacrifice everything for Allah and His Prophet (pbuh). The thing that took Hazrat Abu Bakr to such a loftiest position was his high state of Faith and conviction. Hazrat Ibn 'Abbas says about Hazrat Abu Bakr that he was not foremost because of his prayers and fasting, but because of the thing which had embedded in his heart.

Hazrat Khubaib was taken out of the boundaries of Haram to be killed. He asked permission to pray two *rakat* of prayers. After completing his prayers, he said: "I wanted to prolong the prayer, but desisted because you might think that I feared death." Then he read the following verses:

*"When I am being killed for Islam,
I do not care on what side I will be killed.
Whatever there is, it is for Allah alone;
If He Wills He will bestow His Blessings even
On the pieces of my body.*

With his exemplary sacrifice in the Cause of Allah, Hazrat Khubaib showed for those who were to follow him the way to achieve the objective of life. He demonstrated that those who follow his footsteps are alone successful whether they be Hasan al-Banna, or Abdul Khader 'Auda, or Syed Qutub or their companions. Everyone desires to live. But the real life is that which these martyrs achieved.

Superficial and lowly desires and objectives ruin people. A person might gain all the worldly things pursuing these lowly objectives, but he will lose his real humanity and honour. Those people are the masters of good character and conduct who have the courage to live and die for a lofty objective. It is quite easy to conquer forts and defeat the enemies, but it is very difficult to defeat the undesirable desires of the soul and always work for the achievement of a particular lofty goal. But this difficulty becomes easy for those who have a loftier ideology and are ready to work for a particular objective. When the power of Faith rises, it conquers everything. If man keeps in his view that position which is the loftiest position of human felicity, he can develop strength in his character and firmness in his conduct. When our sight is focused away from our goal and when our heart is stuck with a thing other than our objective, we cannot take even a step on the path of Truth. If the objective and goal of life is in our sight and man has conviction of Faith, he would desire for those things now which he would desire after his death. The sight of the Believer does not get focused on superfluous and superficial things; his sight is always in search of those things which have durable standards.

Portrait of the Believer

(۱) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: الْمُؤْمِنُ مَالِفٌ وَلَا خَيْرَ فِيمَنْ

لَا يَأْلَفُ وَلَا يُؤْلَفُ. (احمد، البيهقي في شعب الایمان)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Believer is an abode of love. One has no goodness in him who does not love anyone nor does anyone love him." [Ahmed, Baihaqi]

Explanation: A Believer loves and shows mercy to each and everyone. He is never selfish and narrow-minded. He considers every human being part of Allah's creation. Such a person will be an epitome of love. The person who does not love anyone nor does anyone love him, has not

relished the real taste of Faith. His existence is useless and he is similar to that flower which has no colour or fragrance.

(۲) وَ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُؤْمِنُ غَيْرُ كَرِيمٍ وَالْفَاجِرُ خَبٌّ لَّئِيمٌ.

(احمد، ترمذی، ابو داؤد)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "A Believer is simple and noble-hearted, and the wicked is swindler, stringy and immoral." [Ahmed, Tirmizi, Abu Dawood]

Explanation: A Believer is always noble-hearted, simple and possesses good character and conduct. He is never after the defects and mistakes of others, not because he is unintelligent or not well-informed; he just ignores the defects of the others due to his good character and conduct. He can never be a swindler, stringy or an immoral person.

(۳) وَ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا

أَحْسَنُهُمْ خُلُقًا. (ابو داؤد، دارمی)

(3) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The best amongst the Believers are those who have the best character and conduct." [Abu Dawood, Darmi]

Explanation: The relationship of Faith with the actions and morality is that of a seed with the tree. From Faith morality comes into existence and on the basis of morality the Islamic way of life is built. We cannot see inside a man's heart to know how much Faith he has got in it. We can gauge about the quality and quantity of Faith only from man's actions and his character and conduct. If a Believer is in possession of good character and conduct, we can safely assume that the status of his Faith is also better.

(۴) وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَنْ يَشْبَعَ الْمُؤْمِنُ مِنْ خَيْرٍ يَسْمَعُهُ حَتَّى يَكُونَ مِنْتَهُ الْجَنَّةَ. (ترمذی)

(4) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: "The Believer never gets satiated with the righteous things; he always listens to them until he reaches the Paradise." [Tirmizi]

Explanation: It means that a Believer never gets satiated with the knowledge about the good and righteous things. He is always engaged in seeking knowledge till the end of his life, and with the help of his knowledge and good deeds and blessings of Allah, he gets admitted into the Paradise.

(۵) وَ عَنْ صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ وَ لَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَ إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ. (مسلم)

(5) It is narrated by Hazrat Suhaib that the Prophet of Allah (pbuh) said: "Amazing is the status of the Believer. All his matters are outstanding and this is particular only to a Believer. If he is bestowed with happiness, he is grateful and it is even better for him, and if he is afflicted with harm and injury, he shows patience, and this is also better for him." [Muslim]

Explanation: Being grateful and showing patience are the signs of the greatness of man's character and conduct. When the Believer thanks Allah in the state of happiness, he achieves success. Similarly, if shows patience at the time of difficulties, then also he is successful. It is expected from the Believer that he would try to adopt the best attitude in different situations, and gratefulness and patience manifest the best character and conduct of man.

(٦) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ بَعْضِ مَلَائِكَتِهِ-
(ابن ماجه)

(6) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The Believer is nobler in the sight of Allah than some of the angels." [Ibn Maaja]

Explanation: Allah has granted man a loftier position and made the angels to bow before him and has assigned the angels to serve him. In general, the status of the Believer is more than the angels. Even the status of common Believers is not lowly in the sight of Allah; the status of the Prophets is greater than the closest angels.

(٧) وَ عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا بِاللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيّ-
(ترمذى، باهى)

(7) It is narrated by Hazrat Ibn Masood that the Prophet of Allah (pbuh) said: "The Believer can be neither a slanderer, nor a curser; nor a user of obscene language, and nor a ribald." [Tirmizi, Baihaqi]

Explanation: That is, the life of a Believer is always composed of chaste habits and he is positioned on the loftiest position of ethics.

(٨) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ-
(بخارى، مسلم)

(8) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "By the Entity in Whose Hand is my life, the servant (of Allah) cannot be a man of Faith unless he does not like for his brother what he likes for himself." [Bukhari, Muslim]

Explanation: One of the basic attributes of the Faithful is that he is always broadminded and he likes for others what he likes for himself. If he is not malevolent for himself, he cannot be malevolent for others too. If the Muslims, today,

begin to sincerely follow this teaching of the Prophet of Allah, they can get rid of many of their mutual disputes, because most of the disputes are the results of selfishness, narrow-mindedness and malevolence.

(٩) وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ، قِيلَ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ۔
(بخاری و مسلم)

(9) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "By Allah that person has no Faith, by Allah that person has no Faith, by Allah that person has no Faith." It was asked: "Who, O Prophet of Allah?" He said: "That person from whose wickedness his neighbour is not safe." [Bukhari, Muslim]

Explanation: That is, that person has no Faith and his claim of Faith is false from whose wickedness even his neighbours are not safe. There will not be any weight in the sight of Allah for that Faith which is not complemented by good and righteous deeds. It is foolishness to call that tree a tree which is not verdant, and call that lamp a lamp which is neither lighted nor emit any light.

Good Qualities of Islam

(١) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مِنْ حُسْنِ إِسْلَامٍ الْمَرْءُ تَرَكَهُ مَالًا يَغْنِيهِ۔
(ترمذی، ابن ماجہ)

(1) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "The goodness of Islam in a man is that he should give up useless things." [Tirmizi, Ibn Maaja]

Explanation: Islam, in reality, regulates our lives and adorns them with excellence and purity. It is one of the best qualities of Islam that it teaches its adherent to give up all useless things and engage himself in performance of good deeds. If a person wastes his time in useless works,

it means that either he is ignorant of the Islamic teachings or has not yet fully absorbed them. Islam teaches the best use of the time available and considers wasting it in useless things against the Faith and the human intellect.

This has been reported by Malik and Ahmed from Hazrat Ali bin Husain; Tirmizi and Baihaqi has reported it from both of them.

(۲) وَ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَحْسَنَ أَحَدُكُمْ بِإِسْلَامِهِ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَ كُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا. وَ فِي رِوَايَةٍ إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا.

(بخاری، مسلم)

(2) It is narrated by Hazrat Abu Hurairah that the Prophet of Allah (pbuh) said: "When any one of you develops excellence in his Islam, for every good deed that he performs it will be written down for him as much as ten times to seven hundred times, and for every evil deed performed, it will be written down for him just as such." In another narration it is stated: "Except that Allah might disregard it altogether" (then this will not be even written down)."

Explanation: It means that when a person adorns his Faith and Islam, his reward for his good deeds increase manifold. The blessings of his good deeds are felt even in the world and in his Record of Deeds every good deed is shown as much as ten times to several hundred times. When the good deeds are performed with sincerity, they carry more weight. Moreover, the increase in the good deeds is not limited to 700 times; rather, they can be increased even more. The phrase "as much as ten times to seven hundred times" points out to the Allah's law of increase described in the Holy Quran: "*He that does good shall have ten times as much to his credit.*" (6:160) Along with this, it has also been stated: "*If there is any good (done), He (Allah) doubles it and gives from His own presence a great reward.*"

It has also been stated in the Holy Quran: *"He that does evil shall only be recompensed according to his evil; no wrong shall be done unto (any of) them."* (6:160)

The following Saying should also be kept in view in this regard: The Prophet of Allah (pbuh) said: *"Almighty Allah says: When My servant intends to commit an evil act, do not write it down. If he commits that evil act, then write down one act of evil. When he intends to perform a good act, but does not perform it, write down for him one righteous deed, and if he performs it, then write down ten righteous deeds."* (Muslim) In another Saying reported by Muslim, it is stated: *"The angels say: O Lord, this servant of Yours intends to commit an evil act – although Allah will be seeing that servant more clearly than them. He (Allah) says: Just watch him, if he commits the evil act, write down for him one evil act, and if he desists from it, write down for him one good act, as he gave up committing that evil act because of My fear."*

It is understood from the above that the perception of Allah in Islam is that of a Most Merciful and Benevolent Allah. It is another thing that man invites His Wrath because of his evil acts and deeds.

(٣) وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْكَافِرَ إِذَا أَحْسَنَ إِسْلَامَهُ يُكْتَبُ لَهُ فِي الْإِسْلَامِ كُلُّ حَسَنَةٍ عَمِلَهَا فِي الشِّرْكِ. (دارقطني)

(3) It is narrated by Hazrat Abu Sayeed Khudri that the Prophet of Allah (pbuh) said: *"When an Unbeliever (after accepting Islam) develops excellence in his Islam, all his righteous deeds which he had performed in (the state of) polytheism will be written down as (having been performed) in (the state of) Islam."* [Darqutni]

Explanation: It means that when a person accepts Islam sincerely, the righteous deeds performed by him during the time when he was a polytheist or an unbeliever do not get

redundant but are written down as the righteous deeds performed after his acceptance of Islam. Thus, not only his evil deeds performed earlier will be wiped out but his righteous deeds too get validated again. Through Islam good deeds get perfected and it provides the right foundation and motivation for the performance of good deeds.

(٤) وَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ أَنَسٌ لِرَسُولِ اللَّهِ ﷺ يَا رَسُولَ اللَّهِ! أَوُؤَاخِذُ بِمَا عَمَلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: أَمَّا مَنْ أَحْسَنَ مِنْكُمْ فِي الْإِسْلَامِ فَلَا يُؤَاخِذُ بِهَا وَ مَنْ أَسَاءَ أُخِذَ بِعَمَلِهِ فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ-
(بخاری، مسلم)

(4) It is narrated by Hazrat Abdullah bin Masood that some people asked the Prophet of Allah (pbuh): "O Prophet of Allah, will we be called to account for our actions committed by us during the era of ignorance?" He said: "Whosoever amongst you performed good deeds during (the period of) Islam, he will not be called to account. But whosoever commits bad deeds, he will be called to account for the deeds committed both in the eras of ignorance and Islam." [Bukhari, Muslim]

Explanation: Even after accepting Islam if a person does not give up committing evil deeds, it shows that he is not sincere in accepting Islam. If he does not change his attitude, nothing can wipe out his previous account of sins. However, if a person accepts Islam sincerely and reforms himself and seeks repentance from Allah, then the acceptance of Islam itself wipes out all his previous sins and he need not have to give an account of his previous actions.

(٥) وَ عَنْ حَكِيمِ بْنِ حِزَامٍ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ رَسُولَ اللَّهِ! أَرَأَيْتَ أُمُورًا كُنْتُ أَتَحَنُّ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَتَاةٍ أَوْ

صَلَّةٍ رَحِمَ أَفِينَهَا أَجْرًا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَسَلَّمْتَ عَلَى مَا
 (بخاری، مسلم، حاکم فی مستدرک) أَسَلَّمْتَ مِنْ خَيْرٍ-

(5) It is narrated by Hazrat Hakeem bin Hizam that he asked the Prophet of Allah (pbuh): "Kindly tell me, will I be rewarded for the deeds that I used to perform during the era of ignorance like giving charity, or setting free the slaves, or showing compassion to the kindred?" The Prophet of Allah (pbuh) said: "You have accepted Islam along with the good deeds that you have performed in the past." [Bukhari, Muslim, Haakim fi Mustadrik]

Explanation: That is, you will be rewarded for all the previous good deeds. By accepting Islam these good deeds do not become redundant. Indeed Islam helps in perfecting these good deeds even more.

(٦) وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا
 أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامُهُ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَ
 كَانَ بَعْدَ ذَلِكَ الْقِصَاصُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ
 ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا.
 (بخاری)

(6) It is narrated by Hazrat Abu Sayeed Khudri that he has heard the Prophet of Allah (pbuh) saying: "When any servant (of Allah) accepts Islam and when excellence is developed in his Islam, Allah forgives all his evil deeds which he had committed in the past, and thereafter the accounting will be in the manner that for every good deed as much as ten times to seven hundred times and even more, and for every evil act just one evil act, except that Allah might disregard it altogether (then this will not be even written down)." [Bukhari]

Explanation: When a person accepts Islam sincerely and moulds his life in the mould of Islam, he will be bestowed with a new virtuous life. The impurity of his previous sins will get wiped out and all his sins are also forgiven.

(٧) وَ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا وَ يُجْزَى بِهَا فِي الْآخِرَةِ وَ أَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتٍ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ يَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا.

(مسلم)

(7) It is narrated by Hazrat Anas that the Prophet of Allah (pbuh) said: "Indeed Allah does not treat unjustly a Faithful with regard to his good deed; he will be rewarded for it in this world and recompensed for it in the Hereafter. As far as the Unbeliever is concerned, whatever good deeds he had done for the sake of Allah, he will be rewarded for them in this world itself, until when he reaches the Hereafter no good deed will remain with him which could be recompensed." [Muslim]

Explanation: If a polytheist or an unbeliever had performed any good deeds, he will be recompensed in this world itself. If for any reason he does not get compensated in the world, his punishment could be reduced in the Hereafter. Nothing but Islam alone can save a person from the horrors of the Hell.

(٨) وَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ، وَ الْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.

(بخاری، مسلم)

(8) It is narrated by Hazrat Abdullah bin `Umar that the Prophet of Allah (pbuh) said: "A Muslim is that person from whose tongue and hand the other Muslims are safe, and a migrant (*Muhajir*) is that person who abandons those things which Allah has forbidden." [Bukhari, Muslim]

Explanation: That is, that person is a true Muslim who does not cause harm or injury to other Muslims from his tongue or hands.

That is, migration does not denote just abandoning one's home for the sake of Allah; abandoning the things forbidden by Allah is also migration. If a person just migrates from his home, but does not abandon the things forbidden by Allah, he is not a true migrant.

(٩) عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنَ الشَّجَرِ شَجَرَةً لَا يَسْقُطُ وَرَقُهَا وَ إِنَّهَا مَثَلُ الْمُسْلِمِ فَحَدِّثُونِي مَا هِيَ؟ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي، قَالَ عَبْدُ اللَّهِ: فَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَاسْتَحْيَيْتُ ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: هِيَ النَّخْلَةُ. (بخاری، مسلم)

(9) It is narrated by Hazrat Ibn `Umar that the Prophet of Allah (pbuh) said: "There is a tree amongst the trees that does not shed its leaves, and the Muslim is similar to it; now tell me what tree it is?" People thought of the trees in the forest. Hazrat Abdullah said: "It came to my mind that it is the palm tree but shied away from revealing it." Then the people said: "You yourself tell us what tree it is, O Prophet of Allah." He said: "It is the palm tree." [Bukhari, Muslim]

Explanation: That is, as the palm tree always remains verdant, similar will be the quality of a true Muslim. People always get benefitted by him and nothing comes out of him except goodness and benevolence.

(١٠) وَ عَنْ زَيْدِ بْنِ سَلَامٍ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ أَنَّ الْخَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَ يَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا وَ أَنَّهُ كَادَ أَنْ يُبْطِلَ بِهَا قَالَ عِيْسَى: إِنَّ اللَّهَ أَمَرَ بِخَمْسِ كَلِمَاتٍ لِيَعْمَلَ بِهَا وَ تَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا فَإِنَّمَا أَنْ تَأْمُرَهُمْ وَ إِنَّمَا أَنْ أَمُرَهُمْ فَقَالَ يَحْيَى أَخْشَى إِنْ سَبَقْتَنِي بِهَا أَنْ يُخَسَفَ بِي أَوْ أُعَذَّبَ فَجَمَعَ النَّاسُ فِي بَيْتِ الْمَقْدِسِ قَامِتًا لِلْمَسْجِدِ وَ قَعَدُوا عَلَى

الشُّرْفِ فَقَالَ إِنَّ اللَّهَ أَمَرَنِي بِخَمْسٍ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَ أَمْرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوَّلَهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَ إِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِذَهَبٍ أَوْ وَرَقٍ فَقَالَ: هَذِهِ دَارِي وَ هَذَا عَمَلِي فَأَعْمَلَ وَ أَذَى إِلَى، فَكَانَ يَعْمَلُ وَ يُؤَدِّي إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ وَ إِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ وَ أَمَرَكُمْ بِالصَّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عَصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا وَ كُلُّهُمْ يَعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا وَ إِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ وَ أَمَرَكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوَّ فَأَوْثَقُوا يَدَهُ إِلَى عُنُقِهِ وَ قَدَّمُوهُ لِيَضْرِبُوا عُنُقَهُ فَقَالَ أَنَا أَفْدِيهِ مِنْكُمْ بِالْقَلِيلِ وَالْكَثِيرِ فَقَدْ أَنَفَسَهُ مِنْهُمْ وَ أَمَرَكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي آثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ لَا يُحْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ.

(ترمذی)

(10) It is narrated by Hazrat Zaid bin Sallaam that he was told by Hazrat Abu Sallaam, and he in turn was told by Harith Ash`ari that the Prophet of Allah (pbuh) said: "Allah had ordained Hazrat Yahya bin Zakariyya (John the Baptist) about five things that he himself had to act upon and also ordain the Children of Israel to act upon them, and when he delayed conveying it (to the Children of Israel), Hazrat Jesus said: "Allah has ordained you about five things that you yourself have to act upon and also ordain the Children of Israel to act upon them; hence either you tell them or I shall tell them." Hazrat Yahya said: (Since I have been ordained) I am afraid that if you take precedence over me, I might be sunk down into the ground or get punished." Hence, he gathered the people in *Bait al-*

Muqaddas (Al-Aqsa Mosque). When it was full and people even sat in the galleries, he said: "Allah has ordained me about five things that I myself have to act upon and instruct you also to act upon them.

"First of them is that you should worship and serve Allah alone and should not associate anything with Him, because the similitude of the person who associates with Allah is of that person who buys a slave with his gold or silver (exclusively for himself) and tells him: "This is my house and this is my work; you have to work and give me the remuneration." Although he works but pays the remuneration to someone else rather than his master; who among you would like to have such a slave.

"And that Allah has ordained you to offer *Salat* (prayers). Hence, as long as you are in the state of prayer, do not look hither and thither, because Allah pays full attention only till he does not look hither and thither.

"And He has ordained you to observe fasting. Its similitude is of that person in a group who has a bag in which is musk and everyone likes it or its fragrance, and the smell of the mouth of a fasting person is dearer to Allah than the fragrance of musk.

"And He has ordained you to spend in charity. Its similitude is of that person who has been imprisoned by the enemy and his hands have been tied with his neck and he is being led away to strike off his neck, and he says: "I will give away whatever little or more I possess in lieu of my life;" and thus ransom his life from them.

"And He has ordained you to remember Allah, because its similitude is of that person in whose pursuit the enemy is fast approaching, until he reaches a strong fort and thus saves his life (by entering into it). Similarly, a person cannot save himself from Satan except with the remembrance of Allah." [Tirmizi]

Explanation: It can be very well imagined from this that all the Prophets were in awe of the Greatness and

Omnipotence of Allah. They always feared Allah and were never unmindful and careless of their responsibilities and duties.

When a person looks hither and thither during the course of his prayer, it means that he is not fully attentive; hence, Allah does not pay any attention to such a person.

We achieve real spiritual life by observing fasting. Comparing fasting with fragrance is the reality. Fragrance in the world of senses is the most pure and delicate thing. To compare it with spiritual life is the best comparison. The existence of a fasting person is just like presence of fragrance. But this fragrance cannot be compared with any other fragrance in the world; even the fragrance of musk is inferior to it.

Charity indeed ensures real freedom to man's soul and heart. Through charity man's soul is saved from ruination. The best method of cleansing the soul from materialistic and selfish diseases is the charity and thereafter the human soul gets an opportunity to develop. This reality has been expounded in the Quran thus: *"Of their goods take alms, that so you might purify and sanctify them."* (9:103) That is, if they spend in charity, they will achieve purity and they will be able to develop and purify their souls. Those who adore their wealth get deprived of the real standards of life, and this is the greatest deprivation. The Holy Quran states: *"So fear Allah as much as you can; listen and obey; and spend in charity for the benefits of your own souls. And those saved from the covetousness of their own souls, they are the one that achieve prosperity."* (64:16) This very fact has also be described in the Bible: *"Then Jesus said to his disciples, 'Truly I tell you, it is hard for someone who is rich to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.'" (Mathew, 19:23-24)* By spending in charity, the adoration for wealth is removed from man's heart, he is able to understand and adopt the real objectives and standards of

life, and will be safe from the punishment both in this world and in the Hereafter.

In this world of trial and tribulations, the best and the strongest fort where man can seek protection from the machinations of Satan is the remembrance of Allah. Man cannot save himself from ruination by neglecting Allah and just getting engaged in the activities of the world.

*Our Lord! Accept (this service) from us;
for Thou art the All-Hearing, the All-Knowing.
And Turn to us (in Mercy);
for Thou art the Oft-Returning, Most Merciful.*